

# REFORMED CHURCH MESSENGER

## Collects for Lent

By THE REV. JAMES E. WAGNER, *St. Peter's,*  
*Lancaster, Penna.*

O Thou Who wert the Holy One of Israel, Who didst utter Thy commandments amid the roll of thunder and flash of lightning on Sinai's heights, Whose Spirit brooding in the prophets made them helpless but to speak, and Who hast implanted in all men everywhere the work of the law written in their hearts, their conscience bearing witness therewith:—without excuse we come to Thee with the burden of our sins. We have offered Thee gifts of silver and gold and the fragrance of incense, and denied Thee in the daily walk of life. We have praised Thee with our lips, and dishonored Thee in our hearts. We have thought to please Thee with solemn assemblies and formal confessions, and outside our sanctuaries done despite unto Thy will. We have affirmed one common Fatherhood of all men, and have practiced or allowed injustice and oppression to crush the masses. We have sung hymns of brotherhood; but we have crossed the boundaries of nations to do violence upon our fellows. We have talked of peace, and prepared for war. We have clasped hands in fine gesture to people of another color than ourselves, and have denied the symbol by deeds of racial arrogance and by discriminatory practices. We have preached and prayed with the language of stewards, and we have allowed wealth to be cornered by the few while the hungry filled our breadlines and the needy went down disheartened to their death. We have received the word of Jesus that childhood is the hope of the coming Kingdom, and we have imprisoned children in factories and slums, defrauding them of sunlight and education and hope and aspiration. We have professed the commitment of our souls to Thee, and have shared in the ecstasy of religious beauty and emotion, and in our very souls we have continued in selfishness and pride and petty purposing, we have participated directly in the wrongs of life or by our frail silence permitted them to be. There is none righteous, no, not one.

For all have sinned and come short of Thy glory. Humbly do we confess our sinful actions and the poor hypocrisies which have sustained them. Earnestly do we beseech Thy pardon. In the desperation of our own remorse-stricken souls and of a world crumbling into ruin, we come to Thee for moral power and spiritual insight, that out of the shattered fragments of our lives and the present collapse of civilization Thou mayest raise us up new creatures and make our world a sanctuary where men may live in peace and plenty and freedom, and, liberated from their bondage, cast their eyes up toward the stars, through Jesus Christ our Lord, *Amen.*

And though we come in sorrow, Lord, we do not come in utter hopelessness. We trust Thy love to forgive us for the sins already past; we trust Thy grace to save us from the sins we now confront; we trust Thy will and purpose and the promise made of old, that Thou wilt bring to pass the redemption of Thy children. We thank Thee for the vision which men never have quite lost. We thank Thee for the hope that springs eternal in our hearts. O God, we pray, grant to this and all people today a rekindling of that hope. Whether it be on viewing the troubled state of world affairs, or in the unpleasant experiences which sometimes mark our relations with one another, or the keen sense of sin and disorder and doubt within the secret places of our own hearts:—wherever heads are bowed down today, may they be lifted up in hope. Lead us to fling wide the gates of our own souls that the King of glory may come in. And grant to us and to those we touch the sure faith that some blessed day the kingdoms of this world shall be transformed into the Kingdom of our Lord, and we with all the host of Thy redeemed people may share the beauty of holiness and the blessedness of peace, through Jesus Christ our Lord, *Amen.*

### THE CHOIR OF FIRST CHURCH, BERWICK, PA.,

Rev. R. S. Vandevere, Pastor

*Top row (standing, left to right):* James W. Geisinger, Fred Learn, J. Edson Leonard, Jr., Nevin Learn, Jean Learn, Mrs. Clayton Dodson (organist), J. E. Leonard, Rev. R. S. Vandevere, Reginald Gumpy, Ronald Learn and Fred E. Learn.

*Top row (seated):* Miss Edith Nungesser, Mrs. George Bird, Mrs. Joseph Duenger, Mrs. Paul Ravert, Miss Iva Wright, Mrs. Fred Confair, Mrs. Abe Kleckner and Mrs. Alfred Yeager.

*Middle row (seated):* Francis Ent, Dorothy Hunsinger, Mary Catherine Wright, Mrs. Florence Lindenmuth, Mrs. Boyd Prentiss, and Mrs. Bruce Bloom.

*Front row:* Dorothy Learn, Mrs. R. S. Vandevere, Mrs. J. E. Leonard (choir director), Mrs. Fred E. Learn, Harriet Kleckner and Mrs. Boyd Keck, pianist.



PHILADELPHIA, MARCH 8, 1934



# ONE BOOK A WEEK

## AGAIN A RELIGIOUS NOVEL

It has always been interesting to me to note how the novelists cannot keep off the subject of religion. Sooner or later they all have to come to it. It rather looks as though the novelists and playwrights do not take any stock whatever in the assertion our clever magazine writers are always making to the effect that the people are no longer interested in religion. Novelists and dramatists write to be read and one can feel reasonably sure that they above all others sense the things the people are interested in. The play that is just now attracting the most attention in New York is a religious play—a very religious one indeed—“Days Without End,” by Eugene O'Neill, where a soul born into a devout Christian family goes astray and tries every religion and no religion faithfully, and after long struggles comes back to the faith of his childhood as the only real satisfaction and the only thing that gives life meaning. And now the author of that rather well-known novel, “Three Ships Came Sailing,” has turned her hand to depicting the passage of a soul from the Protestant to the Catholic Church, and the result is a story of rare beauty and great interest: “Uncharted Spaces,” by Monica Selwin-Tait (Longmans, Green & Company).

Stephen Strickland grows up in the Close of St. Cuthbert's Cathedral, where his father is the Dean. It is seldom that one finds in literature a more beautiful, idyllic picture of the life in the precincts of a great English cathedral than one gets here. Clustered about the great Church are the old houses of the Bishop, the Dean, the canons and others, with two famous schools adjoining and velvet lawns of hundreds of years of rolling land, stretching in all directions. Peace! If anywhere in the world there is peace it is here. But into this beautiful, quiet haven there suddenly comes stress and struggle, for after all, the issues of peace are in the heart. The struggle stands out in added intensity

against this idyllic background. Just as Stephen is about to be ordained as a priest in the Church of England, with the understanding that he will settle down in the Close where he has grown up and perhaps spend his life as a member of the Cathedral staff, an accident happens in the parish which brings him in contact with the Roman Catholic Church for the first time—and suddenly the doubt comes. He discovered that night—or thought he did—that the Roman Catholic Church had something to give which the Church of England had not. The struggle begun that night goes on and while our author does not make us share its most poignant aspects, she does rather subtly convey to us the transformation that is going on in Stephen's soul during those last days at Oxford and as a member of the Church of England. It all ends with Stephen being received into the Church of Rome and thus cutting himself off from all his past surroundings, his family, his traditions, and causing great scandal in the precincts of St. Cuthbert's.

Some of the most engrossing pages in the book are those which report the arguments of the Bishop of St. Cuthbert's with Stephen who was as his own son and the arguments of Stephen with his father, the Dean. Neither the Bishop or the Dean are quite able to comprehend Stephen's action, for it is not based on the convictions that lead most Protestants into the Roman Communion. They tell him that he can find in the Catholic wing of the Anglican Communion all that Rome has to give—authority, orders, valid sacraments, confession, everything except the Primacy of Peter. Stephen seems to grant all this and does not seem to make much of the primacy of Peter. What is it then that calls him to desert home, family, girl to whom he is engaged, the Church of his ancestors, the Church that has raised and nurtured him? He seems hardly to be able to say; in fact, does not say in argument with the Bishop. But as one reads

on and through page after page begins to get acquainted with Stephen, he discovers that ultimately it is the same appeal that came to Newman and all the rest—that of universality. Here is the one great, universal, triumphant Church—all the others are but offshoots and branches, cut off from the trunk, living their own particular and peculiar life, speaking with the authority of the ages, claiming against all criticism to be the authentic Church of Christ, having the keys of Heaven and Hell. And we Protestants can profit by reading such books as these because it is right here that the danger for us lies. The power of the Church has always been in its claims. We Protestants are more and more inclined to minimize these claims. Just as surely as we do, just as surely as we begin to say that the Church is not the divine society founded by Christ Himself and given power to represent Him in the world, and speak for Him in His name, but is only another organization among many devoted to the betterment of society, just so surely are we going to lose more and more of our young men to Rome, for it is that that calls them. As one of them said not long ago: “If my Church is going to consider itself nothing but another Masonic Lodge in the Community, there is nothing left for me to do but go to Rome.”

This very charmingly written novel, by the way, is much more than a study of spiritual struggle. It contains two very charming love idyls and has a good sense of humor manifested in the pages devoted to the gossip of the Close. This book—following the example of other recent stories of the pilgrimages of Protestants to Rome—gives the impression that the pilgrimages are all in one direction. There is an opportunity for some Protestant novelist of genius to tell the story of the pilgrimage of some distressed soul from Rome to Protestantism.

—Frederick Lynch.

## Social Responsibility Demands Total Abstinence

By LYNN H. HARNISH

“And the Lord said unto Cain, ‘Where is Abel, thy brother?’ And he said, ‘I know not. Am I my brother's keeper?’” Gen. 4:9.

“It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” Rom 14:21.

“Love worketh no ill to his neighbor.” Rom. 13:10.

The first of these quotations represents the supercilious reply of one condemned in his own conscience when confronted with the responsibility for his deeds.

The second states unequivocally that we do have a very definite responsibility for the influence that our lives exert upon those about us. It makes it quite plain that we are responsible for how the things that we do react upon the lives of others.

The third quotation puts this responsibility in the terms of a general principle which should be the guiding motive of all Christian living. “Love worketh no ill to his neighbor.” That means social responsibility.

We are well aware of the fact that this idea of social responsibility is unpalatable to many professing Christians. We fear,

however, that Christianity in such cases is too much a matter of profession rather than of practice. This note of social responsibility is an essential part of the gospel message. The life of the consistent Christian must be conditioned by it. Selfish appetites or desires must be made subservient to it. Consider, for example, the words of the Master as recorded in Luke 17:1-2. “It is impossible but that occasions for stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.” Could anything be more concise, more definite, more pointed? Like it or not, responsibility, social responsibility for the kind of influence that emanates from our lives, and for the effect of that influence upon the lives of others is a fact that none of us can sidestep or evade.

Upon this principle of social responsibility for the influence that our lives exert upon our associates, for the example that we set before them, rests the strongest possible claim for total abstinence from the use of all alcoholic beverages. It is

not a question of whether or not such use is harmful to us as individuals; it is not a question of whether or not we have the strength of will to meet the temptation to over-indulge; it is not a question of whether or not the habit may grow upon us until we become habitual drunkards. Make no mistake, these are very real questions, but the important question here is, What will be the effect of our example upon those about us? Can we drink without influencing our friends to drink, among them, perchance, young people, boys and girls who may be looking up to us as exemplars and guides. There is only one answer: We cannot. And the question is thereby placed beyond the realm of debate. The door is closed, firmly and finally closed, upon such indulgence in any form whether it be beer, wine, or the so-called “hard liquors.” It cannot be otherwise unless we deny the very principle of social responsibility, which would also mean denying the plain teachings and spirit of the gospel message.

Social responsibility demands total abstinence. Any compromise is a lowering of Christian ideals to the level of human conduct—an emasculated Christianity.

(Continued on page 13)



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## EDITORIAL

### ARE WE FOLLOWING THE MASTER TEACHER?

Much emphasis has been put in late years on Jesus as a Teacher. His comradeship with the disciples, His lighting up of the common events of their daily lives by religious interpretations, His insistence that the great things they talked about were of no consequence unless the disciples did them, all this has been used to inspire and to guide our current teaching. Some of our leaders are no longer content with the telling of Biblical stories and the verse-by-verse analysis of Biblical passages. They give attention to the discussion of interests that are real to their pupils, talk with them about everyday events, try to emulate Jesus in the lighting up of common happenings with religious interpretations. The change in their spirit and method is not wholly due to the emphasis on Jesus as a teacher. It is due also to an appreciation of some of the principles that have been discovered by psychology.

But the practice of our teachers is still leagues removed from that of the Master Teacher. Their discussions too frequently issue in no conclusions, or in conclusions that are intellectual merely and do not constrain the lives of their pupils. Teacher and pupil do not often experiment in the living out of their common ideals, do not often venture to set their faces toward Jerusalem, do not often bear witness to God in difficult places, do not often bear the cross in a world that worships wealth and national greatness. The message and the disposition of Jesus laid hold of His disciples and constrained them to live bravely in the assurance of the presence of the Father. They talked together of the story of their people as it came to them in what we call the Old Testament, they held intimate conversations about the things that were happening in their own times, but they did something more. It is this something more that is conspicuously lacking in our current teaching. We are not moved by the discussions of our classrooms or by the worship of our assembly rooms, markedly to redirect the ways in which we speak and act. In other words, our teaching and our learning is often without authority, without that divine compulsion that marked the fellowship of Jesus with His pupils.

We have too much made the religion of Jesus something to talk about, something to explore as one explores the

teaching of Buddha, something to discuss in accordance with the newer conceptions of discussion. Because we do not more frequently and more wholeheartedly experiment with His Way, our talking about it is vague and superficial. If we *did* more, *dared* more in His name, our discussions would gain substance and interest, and we would not need to be seeking for "new topics", "different lessons", "better discussion units". When a group of people are engaged in an urgent enterprise, they have far more to talk about than they can find time for. Those who are engrossed in healing the sick, restoring sight to the blind and cleansing the temple, find all their discussions warm and eager and "interesting".

—F. D. W.

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### A SERIOUS CHARGE

We were interested some time ago in reading the account of an address before the Notre Dame Club of Boston by Father John F. O'Hara, Vice-President of the University of Notre Dame. In his plea for the Christian education of youth, Dr. O'Hara said: "In his 1931 report to the Board of Trustees of Columbia University, President Nicholas Murray Butler lamented the decline in good manners, not only among the younger generation, but also on the part of their elders. He blamed this condition on the anti-philosophies and pseudo-psychologies of our day. Less than two months after the publication of that lament, Columbia announced a new course to be required of all sophomores in 'a freer conception of the relation of the sexes, unhindered by law or religions.' In other words, the head of the University deplored the decline in good manners—and *his faculty required of the students a course in concubinage!*"

Referring also to the so-called five-year plan of the University of Wisconsin, which came to a close about the same time, Dr. O'Hara said: "Students were expected to evolve their own ideas of education and reach their own definitions of life. Just what has been done to straighten out the souls of young men and women that were warped in the experiment, we have not been informed. Secular education has achieved some magnificent results, but there has been great confusion regarding the function of education in the mind of the public and the minds of educators



themselves. The bizarre features which I have just cited have been out-croppings of false principles."

This sharp criticism from a Roman Catholic educator deserves serious consideration, especially when colleges under Protestant auspices are tempted to equal or outdo State-supported universities in the secularity of their outlook and purpose. Our Church institutions are naturally expected to offer something better. They are built on the assumption that the students have immortal souls; and they must be designed to foster and fortify faith in spiritual realities and appreciation of spiritual values.

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### IS IT AS HOPELESS AS THIS?

The motion picture editor of the *Philadelphia Public Ledger* was asked the other day whether he thought children might be protected from dangerous or demoralizing pictures if the Parent-Teacher organizations and other kindred groups would sponsor lists of stories they would like the boys and girls to see, and submit them to the film studios. "If large groups made such requests, how, in your opinion, would they be received by the studios?"

The editor's reply was scarcely reassuring. He was inclined to think that if great, organized bodies would unite in a coherent demand for special movies for children—a combination of citizens large and powerful—some result surely would come. "When the citizenry marches in the streets and storms at doors, even kings and dictators take notice."

But, alas, he states bluntly that "*the profit motive is the only one that will have any effect on the producer.*" Here idealism "batters no parsnips." A list of "good and desirable" pictures from well-intentioned reformers won't interest him a bit unless it is accompanied by some pledge like this, signed on the dotted line: "We will guarantee to support this picture with (so many million) admittances."

Can or will such organizations guarantee to support only good pictures, he asks, just because they need supporting? His answer is rather hopeless. Most of the time, he thinks, folks go to a movie because they've nothing else to do and the movie provides cheap entertainment—and many rarely know what picture they'll see until they get to the neighborhood play-house. A number of producers are quoted to show that the best films make little money—that even top-notchers like "Cavalcade" weren't wanted by managers—and that solid support is lacking in present-day America for shows that are clean and uplifting. The able head of the Fox Studios is quoted as saying cynically: "*I know what most managers want; they want sex 52 weeks a year.*" In the face of such a situation, the editor, Mr. Knight, is obviously inclined to doubt whether Parent-Teacher organizations or any other religious or educational bodies can show to producers the prospect of enough financial profit to secure a friendly hearing. If true, this is terribly sad. What do you suggest?

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### CHEERING(?)

With millions of people still without employment, millions daily fearing the loss of their employment, Europe on the ragged edge of war, our national debt colossal and more being added thereto by leaps and bounds, millions of people still suffering from losses through the financial debacle, it is exceedingly cheering (?) to a nerve-strained people to hear over the radio the numerous addresses—some very vehement—on the urgency of national defense, otherwise "*be prepared for war.*"

Whatever good they may do, from the standpoint of those making the addresses, they are doing what is not intended, namely, *creating a spirit of hopelessness as to the future* on the part of many. These raise the question, "If there is to be another war, what use is there in trying to 'carry on'; for another war means making life not worth living. And if war is *not* close at hand, *why* all this talk about being prepared for war? Whether we attack or are attacked, the results will be the same: slaughter, sorrow, pain, suffering, staggering burdens of national debt."

It is all well enough to say, "Face the future without fear," but when "war-fear" is being systematically im-

planted into the minds of the people, the people *are made fearful* of the future. To create "war-fear" is the first step in war propaganda, and also to persuade a people to accept willingly all war preparation burdens imposed upon them. The more intense the "war-fear" spirit becomes, the greater becomes the means of national defense.

If this nation cannot supplement the "war-fear" by an assurance, expressed not in high-sounding platitudes but in deeds, of a determination by example to outlaw war and establish world peace, then "carrying on" for the future is futile.

*Is a civilization which must be maintained by the periodic slaughter of thousands of its young men worth maintaining?*

"What crimes have unborn children committed" that they should be brought into this world to become potential sacrifices for the perpetuation of a nation which has no higher goal for its citizens than simply its perpetuation? If a nation has no higher goal than that, it is not worth maintaining.

There is another thing—not intended—the preparedness "war-spirit" is creating, and that is more serious thought about war and the consequences of war, on the part of what is called "our unthinking public"; and their thoughts, at least for the majority, are not *for* war, but decidedly against it.

Despite all the verbal assaults, discrimination, and often insulting epithets applied by some to those who are called "pacifists", their number is steadily growing. If all those who are opposed to war were united in a strong organization, their number would command instant and somewhat more respectful consideration by those who are for war.

But many fear to express themselves. They fear the ridicule of those who are for war; some fear for their business; some fear for political reasons; and there are other reasons for some fears.

Some day these will arise in their might and will set a goal for this nation which is higher than merely self-perpetuation: the goal of "Peace on earth, good-will among men of all nations."

—Now and Then.

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### A CREED OF SCIENCE

Dr. William Morris Davis, Emeritus Professor of Geology at Harvard University, in a recent discussion of the present status of science and religion, offered an interesting "creed of science". This included: "Refraining from assuming to know the nature of Supreme Being; faith in the persistence of natural laws, but not in miracles; an obligation to live up to the ethical and moral codes, while considering them as based on human experience instead of on supernatural revelation; belief in the value of directing one's efforts for the betterment of humanity, not because of possible rewards after death or posthumous punishment for failure to do this, but because human experience indicates that a life so conducted has the deepest satisfactions and the fewest regrets; and finally, the acceptance of fate after death, be it a Heaven or a hell." This probably embodies all that science can offer, and we wonder how any human heart can find comfort and satisfaction in it. It reminds us somehow of the despairing cry of frustration and futility which came out of a baffled soul:

"I have read in the lore of the long ago  
Of a boat, with palsied men to row,  
And a blind man at the rudder."

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### "IN THE CHURCH, BUT NOT OF IT"

Ofttimes when I am in the sanctuary, sometimes in the pulpit of my own Church, sometimes in the pew of another, I am struck by the appearance of people who seem to be *in* the congregation of worshippers, but not *of* it. While a hymn is being sung, their voices are mute. During the reading of the Word of God, their ears are strained to catch the whispers of a neighbor. When the throne of grace is approached in prayer, the open eyes and restless hands reveal a much lower level of thought.

At meetings of Classis and Synod, and at most ministerial



gatherings, as well as at sessions of the Consistory, much mention is made of those who are in the Church, at least to the extent of having their names on the roll, but who are not of it at the time of worship on Sunday morning, or when missionary envelopes are returned. Many are in the Church in time of trouble, sickness, and death, but not of it during the open season for golf, motoring, or reading the Sunday paper.

And then there are those who are in the Church to all outward appearances, who are in their appointed places on Sunday, and who are always in good and regular standing. But they seem to have overlooked the admonition of Paul, "Have this mind in you, which was also in Christ Jesus", for their acts during the week reveal inner selfishness, greed, pride, envy, and lust.

During the period of spring house-cleaning, it would be well for all of us to study anew the life and teachings of our Master, that we may be in the world, but not of it.

—BURT A. BEHRENS.

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### WE COMMEND THESE

In response to requests, we are glad to name a few new books for this sacred season we have personally examined and can cordially commend. *His Last Thursday* is the title of a splendid volume by Dr. James S. Kirtley (179 pp., \$1, The Judson Press). It studies in gripping style the events and motives leading to the cross and the tomb, and will be found truly edifying. *Great Questions of the Last Week* by B. H. Bruner (142 pp., \$1, Cokesbury Press) handles in unique fashion seven queries that are answered in exceedingly helpful messages related to the very heart of Christ's life and teaching.

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### HUNGARIANS IN THE REFORMED CHURCH

To the Reformed Church belongs the honor of having been the first to engage in Christian work among the Hungarians in America. The attention of the General Synod at its meeting in Lebanon, Pa., in 1890 was called to the presence of a large number of Hungarians in some of the larger industrial centers of this country. The General Synod instructed its Board of Home Missions to enter into correspondence with Church authorities in Hungary with a view of securing a minister from that country to labor among these people in our midst. The result was that in the fall of that year a minister was brought over from Hungary who organized the first Hungarian Church in America in January, 1891, at Cleveland, Ohio. Several months later a second congregation was organized in Pittsburgh and the first Hungarian Church building was erected there. From these two centers the work spread rapidly to other communities. In 1900 the Presbyterians started work among this nationality. But the Reformed Church has always regarded this group as its principal work among foreign speaking people. There are now about 80 congregations located in different sections of the country, principally in our larger cities. At one time all of them received help from the Board of Home Missions, but within recent years a large number of them have gone to self-support. These congregations are organized into four Classes as follows: Eastern, Central, Lakeside, Zion's, belonging to the Eastern, Pittsburgh, Ohio and Midwest Synods respectively. In addition to having large congregations they also have flourishing Sunday Schools and Young People's Societies. Those of the older generation adhere rather strongly to the use of the Magyar language, but those of the younger generation have adopted the English language. The Hungarians are publishing a Hungarian religious paper, known as the *Reformatusok Lapja*, of which Dr. Julius Melegh is the editor. There is a wonderful spirit of loyalty among these people as is evidenced on such occasions as Church dedications, anniversaries and similar gatherings. When the Cross of Merit from the Hungarian government was bestowed on President Apple recently, Hungarian ministers were present from Connecticut, New York, New Jersey, Pennsylvania, Ohio, West Virginia and from more remote places. It is remarkable how within a period of 43 years

these people have progressed in their Church life here in America. They have fully demonstrated that the friendly help that was extended to them in their early struggles here has not been in vain and they are building a worthy superstructure upon the foundations laid a generation ago.

—CHARLES E. SCHAEFFER.

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### A CHALLENGING OPPORTUNITY

Few public men in America command as general respect for their opinions as Mr. Owen D. Young. This distinguished publicist recently gave voice to this thoughtful judgment: "*No other factor in the intellectual life of America is more important than the colleges for women.*" Whether we agree or disagree to exclude co-educational institutions from this category, leaders of thought are quite generally agreed that the right sort of education for young women was never more important than right now. The status of woman has undergone more changes in recent decades than formerly occurred in the course of centuries. No necessity confronting us is more basic than the necessity or orienting the modern woman in the fundamental institutions—the home, the Church and the school. Such training as will keep her true, in the midst of all her new duties and privileges, to her essential womanly qualities and the highest idealisms in human life, is indeed one of the major tasks confronting the world today. It is obvious, therefore, that the outstanding significance of schools for women can scarcely be over-estimated. Moreover, the spirit and purpose which dominates them will count even more than curriculum and equipment.

It is because the presidency of such an institution imposes such a major responsibility and offers such a challenging opportunity that we felicitate our friend, Dr. Henry I. Stahr, whose election to the Presidency of Hood College was announced in our last issue, and equally felicitate that flourishing school of our Church on securing his acceptance of this challenge. To lead in molding aright the woman of tomorrow is indeed a rewarding achievement of patriotism and religion.

There will be many vexing problems to solve in the days lying just ahead. Much will be gained in every way if we come to see that that everything depends fundamentally on character. The future of America will be determined by the spirit of her citizens. The only way to secure a better country is to foster a sounder and more sacrificial citizenship. And we can get better citizens only as we get better men and women. In this work our schools for women have a place of strategic importance.

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### ARE WE DOING OUR BEST?

"If war should come," writes Mr. Frederick J. Libby, of the National Council for Prevention of War, "would you be able to look your son—or any other boy—in the eye and say 'I did my best to prevent it'? The time to stop the 'next war' is right now! Washington is seething with war talk. Your War Department and your Navy Department are preparing for war. Army and Navy officers are talking of war as 'inevitable'. The Hearst Press, particularly on the Pacific Coast, seems to be determined to bring on war with Japan as it helped to bring on war with Spain. Our Vinson Naval Bill increases the tension between Japan and ourselves, and between Great Britain and ourselves, and makes peace less certain. It may conceivably prove to be the undoing of all the progress in naval disarmament that has been achieved in 15 years. Wars are like fires. They must be stopped before they start. When wars threaten, strengthen the peace machinery! Don't add fuel to the flames!"

The winter program of the National Council, as Mr. Libby says, is very simple: "(1) Fight the Vinson Bill and its 'big stick' policy; (2) Extend the airplane investigation to include the ship builders and the munition makers (3) Ask our Government to state on what terms we would join the League of Nations and otherwise strengthen the peace machinery." This, it seems to us, is a safe and sound program which Christian people in general may adopt and help to put into operation. The National Council for the



Prevention of War assuredly deserves our gratitude and our co-operation. It lives and works to save civilization. Nothing more terrible could happen to the world than the outbreak of another war. No Christian duty is more urgent than the duty of working for peace.

One of the most surprising recent disclosures is found in the March issue of the magazine *Fortune*. It presents an amazing amount of evidence that the great armament manufacturers are now competing, as they have done in the past, for "the privilege of murdering their own countrymen under the name of patriotism." This article says

that according to the best accountancy figures it cost about \$25,000 to kill a soldier during the World War. "Every time a burst shell fragment found its way into the brain, the heart, or the intestines of a man in the front line, a great part of that \$25,000, much of it profit, found its way into the pocket of the armament maker." It is about time that the veil should be torn from these amiable munition trusts that sell to friend and foe, and carry on expensive lobbies to foment new business. One has every reason to be suspicious of a business that thrives upon the destruction of human life.

## The Thoughts of Justus Timberline

### Repeal Changes the Fashions

I see where a smart tailor says that repeal has increased business in his formal suit department forty per cent, including top hats and Inverness capes, because drinking must now be done at the right time and in correct attire.

As far as my observation and reading gave me any light, I should say that the top hat and Inverness cape people knew little about Prohibition when we had it, and paid less attention to what they knew. So I don't see how they could need to give much heed to repeal, either in their drinking or in the way they dressed for it.

But I can tell of some fashions that repeal has changed. Little Myrtle Hardy used to be our neighborhood tomboy. She could walk on stilts as high as any boy's.

One day she was hit by a car whose driver wasn't drunk—just warmed up a bit with repeal stuff. And from now on Myrtle will have to wear a brace on one leg, and she will walk with crutches instead of stilts.

Then there's Joe Jenkins' wife. She was able to buy a pretty good coat last fall. Her old one had lasted ten years, and looked it.

The other day I noticed she was wearing the old coat. Our preacher tells me that Joe has started drinking again. The new coat is in the pawnshop. That's how Mrs. Jenkins adjusts her styles to repeal.

I haven't noticed many such changes so far. But repeal is young. We must give it a chance. With the old saloon gone, the new taverns can't be expected to be one hundred per cent efficient right off.

But I'm prepared to believe that it will change the fashions for many people, not in clothes only, but in pantry supplies, school books, the family car, and what happens to youngsters who want to keep on at high school.

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### The Plague of Worn-out Words

The worst violator of the overtime prohibitions in the New Deal codes is the public speaker. I hear him plenty, and I know. He overworks his words.

Particularly one sort of speaker at Church and reform gatherings. He is usually a little slow to get hold of the newest in talk-fashions, so that, even when he begins to play with what seems to him an expressive word, it is already on the way out. And he overworks it to the point of exhaustion.

The trouble with me is that I am likely to associate a speaker's taste in words with his friendliness to ideas. If I notice him using threadbare expressions, I wonder if his thinking is also a sort of tardy use of outworn forms.

So, though I liked the novel sound of certain words as well as anybody, when they were really fresh, the time has come when they don't help me to follow the speaker's thoughts.

There's still need, maybe, for such words as "pussyfooting," "outstanding," "amazing," "hectic"—if this is used correctly, which is seldom—"complex," "worth while," and "dynamic," and many more.



But to me they are not as "colorful" as they once were, nor so "gorgeous." They are not even "terrible" any longer.

Do you know what I do when I've been through a siege of stale slang and third-hand scraps of special vocabularies, whether borrowed from sport, psychology or pseudo-scientific sources?

Why, I take a verbal bath in the straight-forward English of the Bible. That has a doubly good result. It rests me from the bombardments of cheap and lazy language, and it says something that I understand and need.

### ON PHOSPHORESCENCE

I've watched at night,  
By the lopping sea,  
The brilliant streak  
Of a dying star—Falling.

At first just part  
Of a universe  
In dying, it flares  
A dazzling light—Fading.

I know the sea  
Where these stars fall,  
I've seen them shine  
From my sweeping oar—Swirling.

Some call this light  
A burning sea,  
The heaven's  
Immortality—Joking.

But this same thought  
Has troubled me.  
How much like life  
It really is—Meaning.

A man may live  
In quietude,  
But cause a stir  
Beyond his sphere—Dying.

How soon he's gone,  
Till someone stirs  
The dormant sea  
Of memory—Re-calling.

If this be  
Immortality,  
I pray, my friends,  
Let me die—Forget me.

—J. W. Small.

### It's a Dull Life, as Well as a Bad One

It is an old saying that "the kingdom of vice is a small one, quickly traversed"; and our town can illustrate it every day.

I know by sight more than a few people of this comparatively small community who in their youth joined the fast crowd. Some of them I used to know very well, until they passed me up for an old foggy.

And I know the country they live in. It is bounded on the north by obscene profanity, on the south by delirium tremens, on the east by gambling in all its moods and tenses, and on the west by sexual vice.

So they spend their lives among these delights, edging more or less close to the boundaries, occasionally going over. That usually depends, of course, on whether they have money or not.

When they have no money, which is more and more often, in recent years, they have nothing in themselves or their companions to fall back on. They are a dismal lot, when they are not actively disgusting.

The man who chooses to live forever in the world of sense has sent himself to the penitentiary for life. In the end he is "in solitary" by his own choice. He can see no further than the walls of his self-selected cell.

I could name a dozen people of our town who when young had as good prospects as anybody. But they joined themselves to the kingdom of vice, and, since the first years of thrill and sensual riot, they have found life not only harder and harder, but duller and duller. It was a short road, and the novelty died early.

I remember just one line of an old poem; I wish I knew the rest, but this line will do for now: "My mind to me a kingdom is." It says what nobody can say who has become naturalized in the kingdom of vice.

\* \* \*

### No Overproduction?

I do most firmly believe that there need be no such thing as overproduction. I believe that our proper wants can be always greater than the supply which is to be had on any given day.

But I know, too, that there is at this moment a vast overproduction of some goods and services, and I know it because I have two eyes, a little dim, but still working; and two ears, a little dull, but still in use; and one nose, not so sensitive as it was, but still able to decide between Jimson weed and roses; and one tongue, which can still tell which is horse-radish and which is turnip.

I see three filling stations where one could take care of all the trade; and I know that you and I pay a couple of cents a gallon extra for the privilege of keeping these useless stations in business.

I see, when I go to the big city, at least two shoe stores where one would be plenty. So with hotels and boarding houses, hot-dog stands, railroads, drug stores, clothing stores, and all such.

Of course, I know that we, Mr. and Mrs. John Public, are a good deal to blame.

We want what we want when we want



it, and we hate to go two blocks out of our way to get it. So somebody obligingly puts it right under our collective nose.

We pay for that, of course. We pay for the thousands of businesses which open hopefully every year, and fold up sadly after a few months, with the loss of every dollar invested.

Years ago I had a job in Chicago for a while, and I knew most of the cheaper restaurants in the loop: Burton White's group, the older Thompson's, the Venetian,

the Kohlstaad chain, and at least a dozen others whose names I've forgotten.

I was back there last month, and couldn't find one, not one, though I looked.

Is it the same way with Churches? Sometimes I think so.

The Chicago I once knew had several great Churches of our denomination, one on the North Side, one on the South Side, two or three on the West Side.

They are no more than memories, now. And yet the Chicago of today has more

than twice as many people, with twice as many needs, hurts, sorrows, sins, as the Chicago of that day when I thought I was going to be somebody in the big city.

All these things make me less scared of the talk we hear about the need of a "planned society." We've paid through the nose for our unplanned society which is now so insecure.

Any other social order would have its faults, but I don't see how it could be as stubbornly stupid as this one.

## Adventurous Pilgrims

*Text: Command the children of Israel that they go forward. Exodus 14:15.*

DR. WM. H. HAYES

It is safe to state that no one of the 600,000 men, women and children who left Egypt that day 1200 years before the Christian era, had even a faint conception of the significance of their departure. Could they have had merely a dim vision of the impression that march would have upon history, they would have been overawed. Then, again, they would, perhaps, have had more patience, and their murmurings against their leaders would not have been so frequent. Looking back over the ages, we sense the significance of the Exodus as we see it tied up with a thousand years of national development in Palestine, the cross-roads of civilization. These pilgrims of an early day, like many before them, and many since their day, were launched upon an adventure. Even their leaders did not know what was before them—the wilderness and its training-school, from which it was to take forty years to graduate! The urge was upon them—relentless and compulsive, the hunger for freedom, for the opportunity for self-development, to possess land and till it, to own themselves, their flocks and herds, their family lives. The upsurging of this fierce and flaming desire marks a people who have the stuff in them from which great nations are made—no weakling mob, this, but a people from whose loins was to come a line of Prophets, and eventually, a Messiah.

For better or worse, the choice has been made, the die has been cast. They have left the security of home, though it were a slave-hovel, and were at last committed to the waves of destiny, with no conception of the harbor to which not blind Fate, but a wise Providence, was to drive them. Before them stretched the desert with all its dread of the new and untried, behind them was the host of Egypt's army to drive them back to serfdom. On the entablature of the Columbian quadriga, at the Chicago's World Fair of 1893, were inscribed these words, that aptly express this situation:

"But bolder they who first off-cast  
Their moorings from the habitable past;  
And wandered chartless, on the sea  
Of storm-engendering liberty."

**Pilgrims of Hope:** A group of 66 had gone into Egypt in Joseph's time, when famine had swept the land bare of food. For four centuries the Hebrews had grown in numbers surrounded by an alien environment. They had been reduced to slavery to remove the menace of their presence. The lash of the slave-driver's whip was felt not only on their bodies, but deeper yet, in their souls. All these years the Semitic temper awaited a Leader, and when Moses came they responded to his call, and dared to venture forth. So-called wise men have enlarged upon the mistakes of Moses, but few would be brave enough to venture upon suggestions to rectify these mistakes. We can easily sit in swivel-chairs centuries after an event and pass criticism upon a leader as he faces stupidity, childishness and obstinacy in a horde of 600,000 but just released from centuries of slavery. To map out a con-

structive program upon which to build this mob into a nation, is a proposition beyond the thought of many of us.

Wisdom of a rare quality characterized Moses as he faced his duty, for he had unusual training for his arduous and thankless task. He had been reared in a king's court, trained in all their philosophy and religious lore, and when a mature man, he was driven out from all regal splendor and mass contacts to adjust a new fact to a new career. There's a divinity that shapes our ends, and Moses finds a revelation awaiting him at Horeb in the isolation of the burning bush. The clear, translucent Eastern sky was ablaze with the glory of God, and night unto night proclaimed knowledge of him. He passed from the thoughts of men to the wisdom of God, and pondered deeply on the meaning and mystery of life. I have often wondered if Moses ever became discouraged when he contrasted that lonely shepherd vigil with the glamour and brilliance

of his early experience and questioned the reality and significance of the kaleidoscopic change that had been thrust upon him. But he patiently applied himself to the lesson before him—as many of us have been compelled to do in recent years. It was slowly being borne in upon him that God was preparing him for a great work, and that the passing years with their colorful experience were merely stages in a process of development. The heights and depths of life with their gaiety and, anon, with their disillusion, afford a thoughtful soul much rich material. When there is but a meager background, or one refuses to make the required adjustment to changed conditions and circumstances, the poverty of mental equipment is evidenced by the act of suicide. Change is not interpreted as challenge to thought but as a thwarting of the will—and petulance leads to despair. The meekness that characterized Moses was not indifference to the complaints of his people, nor was it a soft heart or a soft head that had pity on their condition; quite to the contrary, it was that for the span of many years he had slowly built into his life a certitude of his course and a determination to carry it through. A positive conviction motivated his life and spread like a contagion to his followers. Very wisely he did not arrogate to himself all the prerogatives of leadership, but divided them among the helpers who had absorbed his spirit. There was sufficient glory and grief as well, for several leaders. So he delegated the task as Priestly Leader to Aaron; as Military Leader to Joshua; as Leader of the Women to Miriam; retaining that of Statesman Leader for himself. The elaborate organization attributed to the Exodus movement by later writers over-emphasizes, I think, this phase. Pilgrims of Hope—expectant of some improvement in their lot and confidence in their leaders that that good would be realized. Always has this hope buoyed up the spirits of emigrants and steeled against misfortune and catastrophe, as it befell them.

After the Horeb (Sinai) experience, and the unfortunate reaction of the report of the Spies at Kadesh, Moses knew that a long course of training lay before them all. It was out of the question to consider slave-minded men worthy material for freedom, hence all the adults above the age of twenty died in the wilderness, but the children who had come through that trying time, much as the desert Arabs of today, became fierce lovers of freedom, and were willing to fight for it. It is singular that of all the 600,000 who came out of Egypt only two entered the Land of Promise—Caleb and Joshua. Moses was buried on "Nebo's lonely mountain, this side Jordan's wave." Toward the end of the wanderings, Aaron died at Mt. Hor, and Miriam at Kadesh. When the period of desert-training was passed, the Children of Israel crossed the Jordan and began the next phase of their training—that of the Promised Land itself. It is a mistake to assume that they entered at once into

### SHADOWS

"Our days on earth are as a shadow, and there is none abiding."  
I Chron. 29:15.

Across Life's way dim shadows fall,  
From which we none are free,  
And though the reason be not clear,  
We know that this must be;  
Such shadows we could lightly view,  
And cause them soon to fade,  
If we'd reflect that, somewhere,  
glows  
A light by which they're made.

Great sorrow often visits man,  
Through shadows' sombre hue,  
And though of substance they have none,  
They happiness subdue;  
Our lives will have more joy and peace,  
Less fear that overtakes them,  
If we, beyond the shadows, see  
The radiant light that makes them.

When Night enwraps her mantle dark  
'Round Earth, at close of Day,  
Then shadows fold their sable wings,  
And softly steal away;  
For shadows cannot be, unless  
There is, somewhere, a light,  
'Tis thus we know that through them lie  
The paths of Truth and of Right.

If we out through the shadows look  
To sunlit paths beyond,  
We see the light that gives them birth,  
To joy our hearts respond;  
And gazing past the shadows dark,  
To glorious light above,  
We will walk out beyond them far,  
In the sunshine of God's love!

—Walter Esmer.



their heritage, for it was a continuous struggle with the inhabitants of the land. The settlement was of the nature of infiltration rather than conquest and expulsion of the Canaanites, Jebusites, Philistines and others. Indigenous religion had an attraction for the Israelites, and the older Prophets were full of concern for their defections. Elijah on Mt. Carmel staged a dramatic incident when he called his fellows to make choice between Jehovah and Baal: "And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." I Kings 18).

**Pilgrims of Faith:** As we take the "long look"—get the historic perspective, we can readily trace the various stages through which the Hebrews passed as they worked out their Monotheistic concept of God. Egyptian, Assyrian, Babylonian, Grecian, Persian, Roman rituals had lords many and gods many. The Hebrews alone of all the peoples of antiquity made this great discovery, and in the "Shema" which each Hebrew repeated daily, they came to make affirmation of their faith: "Hear, O Israel, Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might . . ." (Deut. 6:4-9). This is the book which undoubtedly was the cause of the Reformation in Josiah's reign, 621 B. C. This concept is a world removed from the wilderness concept of the "Battle-God" and the "jealous God" of the Decalogue. Psalm 137:9 that came quite late in historic experience is a "hang-over" clear into the period after the return from the Babylonian Captivity, when God's blessing is asked upon a "baby-killer". When asked which was the greatest commandment of all, Jesus quoted the Shema (Mark 12:28-34), and so surprised the critic who came to trap him in hair-splitting distinctions, that he gave instant and complete and sincere agreement with Jesus' reaffirmation of the highest expression of Hebrew worship. If their Hope was the reflection of Moses' conviction, their Faith was the reflection of the conviction of the long line of Prophet-Leaders God sent them through the centuries—from Elijah to Daniel. It might be profitable for our theological schools to require of all their students a thorough course in the psychology of the Prophets, in order to establish the religious background of our Protestant preaching, since we emphasize the prophetic rather than the priestly phase of our worship. Practically all the latter half of the Old Testament would assume a value hitherto undreamed of, if we could get a perspective of the personalities of the Prophets and

a measure of the range of their influence on the people of their various eras. Huxley said more than a generation ago, that it was as unusual to find the high ethical concepts of the prophets as to find a statue of Praxiteles among the cave-men. Heroism as resplendent as that in secular history gleams through the lines of the prophetic record. When Jeremiah presented his declaration to Jehoiakim (Jer. 36), the king was so vexed at its contents that he drew out his knife and slashed the roll into ribbons and cast the mutilations into the fire of the brazier that burned in the winter-house in the ninth month. He intimated that thus he would destroy both Jeremiah the prophet and Baruch the scribe when he might lay his hands upon them. Nevertheless, the roll of the prophecy was rewritten, and the account naively ends: "and there were added besides unto them many like words". Nathan points the accusing finger at David, the All-Highest of his day, and makes the charge: "Thou art the man." Elijah rebukes the rapacity of Ahab when he robbed and killed Naboth: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah". Amos, though he came from the southern realm of Judea, speaks his message against both Jereboam the king and Amaziah the priest at Bethel, in spite of warnings that his activity was highly distasteful to the constituted authority.

The priest stood at his altar and made the sacrifices in behalf of man, and the prayer on his lips was: "Oh, Lord, forgive the sins of Thy people; accept the sacrifice and oblation laid upon the altar, and let its smoke ascend before Thee as a sweet-smelling savor." The prophet, on the contrary, stands in the market-place, or some other busy haunt of man and says: "Thus saith the Lord." The former is the mouth-piece of man, the latter, the mouthpiece of God. The one cultivates the art of worship, to put man into the fit and proper mood in which to approach his maker; the other, is the stern accent of the one who delivers Judgment because of transgression. The one will emphasize ritual and ceremonial; the other will command obedience to the will of God. Hence the role of the "forth-teller", even more than that of the "fore-teller", has a place of great significance, particularly since the Lutheran Reformation.

**Forward into 1934:** Command that the Church go forward! We have been marking time quite long enough. Timidity never characterized a people—

"Whose stern impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness."

We admire the pilgrims of many an earlier day for their heroism, for the leadership that kept High Hope and High Faith burning with constancy and intensity. But of what avail is all this hero-telling if it fail to fire us with like enthusiasm—the flame of God burning within? Shall the Church activity at home and the Church enterprise abroad continue to languish because an economic crisis has overtaken our foolish business procedures? Let us gird up our loins and run the race set before us. Let us take counsel of our courage, not of our fear. The missionary work at home and abroad is part and parcel of our Church responsibility, we must no longer shirk it. That pathetic appeal of Secretary Casselman **MUST** be heeded—the Debt must BE PAID. The Children of Israel were 40 years in crossing the wilderness—and we have seen why—let us telescope the time to 40 days and rid ourselves of the incubus of the debt—it was honestly acquired and it must be faithfully discharged. A horde of slaves took up their march toward freedom, and we gladly pay them our tribute of admiration. For every time of stress God provides leadership. Mordecai said to Esther: "Who knoweth whether thou art not come to the kingdom for such a time as this?" We who are leaders in the Reformed Church, are we hesitant to assume the responsibility of our leadership? It were shameful even in thought to tremble on the brink of decision. In many places in the Alps as the traveler goes on his way, a sign warns him—"Ruckwärts verboten". We can not hope for the return of the type of prosperity that seduced us as a nation during the later years of the past decade—no return is possible, we must go forward. We can if we will. Our constituency is able in number and financial ability to wipe out the debt in six months—if the leaders **WILL LEAD**. But we are in desperate need of two things: 1. A **PLAN**; 2. **ORGANIZATION**. The Exodus did not run itself, neither did the Return from the Babylonian Exile. The people had a mind to work when Ezra and Nehemiah laid out the plans for the rebuilding of the walls. I am assured that we can do it too, for there is no question relative to our ability—there may be some question as to our willingness. This latter obstacle is an ice-wall that will disappear when the right degree of heat is applied—the zeal of the Lord of Hosts will perform this.

Wichita, Kansas

## Recovering the Centrality of Jesus

(From a Sermon preached in St. Peter's Church, Lancaster, Penna.)

By JAMES E. WAGNER

"Thou didst leave thy first love." Revelation 2:4

Our times have witnessed certain undeniable advances in the technique and definition of the Christian religion: in the methods, materials, and objectives of religious education; in the refinement of worship through liturgy, art, and architecture; in conscious Christian unity, interdenominational tolerance and co-operation; in an emphasis on the social implications of a truly spiritual religion; and even in the conception and methods of financial support, whereby the Church and its causes are no longer dependent on "pot-luck" receipts.

But no one can view the present status of the Church without uneasiness. There is no noteworthy numerical expansion. In 1932 it required an average of 50 Christians, Catholic and Protestant, to win one new convert. Among 19 bodies of Meth-

odists, who have perhaps the most effective evangelistic approach, there was one convert to every 85 Christians. During the last triennium the Reformed Church lost an average of 1,000 a year. In 1932 the Reformed Church received only 11,709 members by confirmation, an average of one to every 29 members. And confirmations represent the only real gains: members received by transfer represent only a shift of membership; members received by renewal of profession of faith represent only reclamations of lost ground; confirmations represent the only introduction of new numbers to the general enrollment of Christians.

It is doubtful if the impact of the Church on society at present is anything near as vital and effective as we think or wish. We pass resolutions in ecclesias-

tical bodies, we mail petitions and letters by the thousands; but politicians, statesmen, and legislators go on their usual way with apparent unconcern. They assume that the average Christian does not vote the way his denomination has resolved. The tongue of personal witness is stilled:—how often does the conversation of a group of professing Christians dwell on the thrill and challenge and blessing of their faith; how often is the man of the street approached in a definite, tactful, personal appeal to become one of Christ's men?

### Where Ephesus Went Wrong

And when one inquires into the cause of this present stalemate situation with regard to our religion, while many contributory and secondary factors enter in, the fundamental answer is that we, like



the Ephesians, have left our first love. We have departed from that which characterized original Christianity and which characterized our own first religious experience:—a loyalty and devotion, exclusive and all-compelling, to the Person of Jesus.

That happened at Ephesus. When Paul came to the city there were at least three contending religious forces: a following of John the Baptist; the exorcists; and the worshippers of Diana. He might have approached them on the principle of "sharing with other religious faiths." He could have found much in the teaching of the Baptist identical with the Gospel. He could doubtless have discovered many to bear witness to blessings received from the work of the exorcists. He might have recognized the sincerity and the worth of the religious attitudes of the Diana-worshippers. And he might have offered himself to a united action of the three, that together they might set themselves against all irreligion to be found in Ephesus. He could have. He might have. But he did not. There was no compromise; there was no strategy of "sharing." He began with the assumption that Christ was sufficient and supreme; that whatever light and truth might be in these other religious forces, there was greater light in Christ; that there was in Him and His gospel all of good and value men might find in the others, and a great deal more; and that the continuance of the "broken lights" would serve only to distract, divide and minimize devotion to the "Light which lighteth every man coming into the world." So he led the disciples of John the Baptist to be baptized into the name of the Lord Jesus; and he offered no quarter to the exorcists, so that at last men forsook exorcism for Christ and burned their books of magic; and he preached with such power the supremacy of Jesus that the worship of Diana declined until the makers of her images, faced with bankruptcy, rioted in protest. It is evident that Paul, "testifying to both Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ", held up Christ with such devotion and condemned anything less than Christ with such convincing power, that Ephesus, "forsaking all others," claved only unto Him.

Ephesus began by loving Christ. But fifty years later that Church stood condemned by the Spirit of God. It was laboring with toil and patience; it could not endure evil men; it had a keen eye to discern false prophets; it had borne itself well in the face of persecution. But it had left its first love; it had reduced its life to deeds not supercharged with passion. Like a husband and wife who preserve the proprieties of married life when their love has long since died, Ephesus continued doing Christian things without any longer loving Christ. The breathing had stopped, the heart no longer beat, but the body still moved with nervous contractions; only rigor mortis had not yet completed its perfect work. So with the Church today.

#### The Popular Idea of Christianity

That we have left our first love is evident in the popular conception of what it means to be a Christian. Ask any average group of Church-members what it means; ask the man-on-the-street. The answers will vary: to be good; to join the Church, support it generously and attend it faithfully; to love your neighbor as yourself; to partake of the sacraments and acknowledge the creed; to do unto others as you would have them do to you—live by the Golden Rule. Every one of these statements is true as far as it goes; but that's just the point, they do not go far enough or, rather, deep enough.

At the first, to be a Christian was to be a follower, a disciple, of Jesus; it was to "call Jesus Lord". All those other things were implicit, but this was primary: love and loyalty for a Person, from whose life and spirit the content of our religion

in creed and conduct took its form and power.

"Following Jesus" may seem to have an effeminate sound; but if that is so, it is because we have given Him an effeminate character. No one thinks it effeminate to speak of being a follower of Lincoln, or of Pershing, or of Admiral Byrd. Suppose we restore the primitive Christian phrase, "Follower of Jesus", and with that restoration re-invigorate our conception of the character and work of Jesus as the "Strong Son of God, Immortal Love". Christian ethics acquires reality and power and vividness when we think in terms of living like Jesus; we are no longer then dealing with goodness in the abstract. The word "God" is withdrawn from the generalities and academic phraseology of philosophy and theology as soon as we speak and think of a "Christlike God". The "Word becomes flesh and dwells among us". All the complex implications of the Christian life acquire coherence and unity when at their center is the person of Jesus and not a mere philosophy of the ideal.

#### The Current Philosophy of Religion

The drift away from Jesus is even more evident in the philosophy of religion underlying current Christianity. What apparent deference to Jesus there is in the statement, "Jesus is one of the great religious leaders of mankind"! But within that apparent deference is a subtle implication which actually robs Jesus of the Lordship which is His; He is no longer the "all in all" but has become one among several. Within certain limits this attitude is desirable, in its respect for other prophetic men, and in the recognition of the sincerity and worth of their "broken light".

But this is the language of the historian and the philosopher; it will never

do for a disciple of Jesus. That was true at the beginning when they affirmed that "there is no other name under heaven given among men whereby we must be saved save the name of Jesus"; and that "at the name of Jesus every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father"; and that to be "separate from Christ" is equivalent to "having no hope and without God in the world." For His sake men gave up their lives, "rejoicing that they were counted worthy to suffer dishonor for the Name." On this conviction, that He was all in all, the saints consecrated themselves, the martyrs and prophets and reformers fought the good fight, "enduring hardness as good soldiers of Christ Jesus." On this selfsame conviction,—that without Christ the world was without God,—modern missions was founded and William Carey and all who went after him to foreign shores burned out their lives.

Then we hear it said, "Christianity is one of the great religions of the world." And that statement has all the apparent deference and all the subtle depreciation already noted in the other statement. Yet it is this philosophy which underlies the first section of "Re-Thinking Missions",—a philosophy without which, the Inquiry Commission seems to think, modern missions cannot be made vital and effective. To the contrary, one doubts whether Christian missions can live if they adopt that philosophy.

The task of missions, we are told, is not to impose but to share. Now, if that means that we must approach the non-Christian world with intelligent appreciation; if it means that we are not to go out to tear down that which is valid in non-Christian religions; if it means the exercise of love and understanding in missionary contacts; if it means that in India, and Japan, and China, and Africa, the Gospel must be allowed to express itself in accord with the language, temperament, and culture of each country;—if that is what the philosophy of sharing means, well and good. But if it means that this highest we know is to be diluted with that which is less high until the highest itself loses its identity and becomes low; if it means that Christ and Buddha and Mohammed and Confucius are to share the allegiance of the world's heart, until as in a polygamous marriage love knows no one grand compelling passion,—then we must reject it.

Contrasts are made between Christianity and non-Christian faiths. The other great religions, we are told, have certain values to contribute to us. The fallacy here is a subtle one. It is not a contrast between the theory and ideal of Christianity and the theory and ideal of non-Christian faiths; nor between the imperfect practice of Christianity and the imperfect practice of non-Christian faiths; but between the theory and ideal of other religions and their practice at its best and, on the other hand, the poor practice of Christianity on the part of many Christians. The prior question is: Is there anything good, redemptive, worthy, in any other religion which is not implicit and available in Christ? And on that question one rests the case of Christian missions. He is the best we know. There is none like Him. And if there is deficiency or fault in Christianity, it is in our poor practice and halting presentation of it and not in the Gospel of Christ. The need and challenge is, not to borrow from other faiths, but to develop and exalt the potentialities of our own; and to invite the peoples of the earth to share them with us.

It is interesting to note that E. Stanley Jones, known for his tolerant and understanding approach to non-Christian faiths, entitles his two most familiar books, "The Christ of the Indian Road" and "Christ At the Round Table". It is the Indian Road, but Christ is there. It is a Round Table—for discussion, comparison, understanding—but Christ is at that

#### A COG IN A WHEEL

A man there was of unusual gifts,  
Bearing an honored name.  
Life came to him with outstretched hands,

Proffering wealth and fame;  
But he carelessly turned his head away,

The prize made little appeal,  
Contenting himself with a minor part;

He was only a cog in a wheel.

When opportunity knocked at the door,

It found him inert and deaf;  
Long and patiently it waited there,  
But he did not come to himself.

Golden chances he wasted like chaff,  
He took no account of the real;  
Each day a monotonous grind to him;

He was only a cog in a wheel.

In the image of God this man was made,

With power to do and to serve;  
Strong of mind and body was he,  
But he lacked essential nerve.

So he drifted along from day to day,  
Without ambition or zeal,  
Playing a dull and nondescript part;  
He was only a cog in a wheel.

What place do you fill in life's machine?

Are you using your gifts aright?  
Today have you wrought some truly fine thing,

Can you claim to have fought a good fight?

Will it be said that you played the game,

That your life was productive and real?

Or will the world say, as it goes on its way,

He was only a cog in a wheel?

Grenville Kleiser



table! And there is the infinite difference. And C. F. Andrews, Gandhi's outstanding Christian friend, when he writes a book to crown his years, its title is "What I Owe to Christ". What is this but that here again

"All our wisdom and our wisdom's plan  
End in the lonely figure of a Man."

#### Lack of Personal Responsibility

That we have left our first love is evident also in the current ignoring of personal responsibility for winning disciples of Jesus. We give to missions; but we are not missionaries. We leave to professionals—missionaries, ministers—the work of personal appeal. We apply Christianity to the issues of life but we are not engaged in making disciples of Christ whose spirit and purpose will commit them to the way of Christ. We have multiplied organization and machinery, we are given to conferences; but we have no time left for personal evangelism. The word "soul-winners" has dropped out of our vocabulary; yet, in spite of some undesirable connotations which it acquired in connection with certain types of evangelism, the word indicated no more than the Great Commission to "make disciples". The Christian mission then, the Christian mission now, is to make "friends of Jesus" and thus to make men friendly toward His way of life.

The thing that is lacking, when we compare current Christianity with the original thing, is love and loyalty for Jesus the living Person, and the conviction that in Him God came to dwell with men. Restore that attitude and conviction, and we shall restore the compelling power by which the Gospel spreads.

#### "For Jesus' Sake"

To sum it all up, we will have to revive an old phrase which seems to be slipping away from us, and regain the experience for which it stands. It is the phrase "For Jesus' sake".

Time was when we concluded our childhood prayers with those words. Time was when before some sacred altar each one of us stood in the first fine ecstasy of conscious Christian experience and vowed that our lives should be lived, our talents consecrated, our energies expended, in this one passionate, driving, satisfying impulse, "For Jesus' sake."

But as time went on we, like the Church in the course of its long history, departed from the primitive simplicities. We indulged to more or less degree in rationalizing and philosophizing concerning our religion. We tended to reduce the Christian life to the performance of conventional acts and the profession of verbal creeds,—nothing more. And—before we knew it, alas—we lost the radiant and inspiring sense of companionship with and loyalty to a Person. We ceased to live "for Jesus' sake" and subsided,—"painted ships upon a painted ocean"—into the easy complacency of respectable morality.

We were no longer followers of the Man of God. We wasted away into the passionless life of rule and custom, and living became for us a dead mechanical thing. To all practical purpose, the Great Companion was dead.

Allow Him to live again, to be born in us today! Enthroned this Person once again in the citadel of our wills! Pull up a chair for Him once more before the homely fireside of our lives! Call Him to company with us once again as we travel down the roadways of life! Permit Him to walk with us and talk with us by the way, and let Him open to us the Scriptures that their letter may be interpreted by His Spirit! Do this, and we sons of God will once more shout for joy as we bear the witness of Emmaus to Jerusalem, "Did not our heart burn within us while he talked with us by the way and while he opened to us the Scriptures!"

For Jesus' sake,—ah, there, the values of life stand out in true relief. Right and wrong are no longer fusing and confusing into gray, but they stand distinct as black and white. Life's highest ideals command us,—we dare no longer call them impractical,—for He has lived them in our own flesh and blood. Sin is set free from the beclouding rationalizations and explanations of contending philosophies, and there it stands out in the open, the stark bare fearful fact of it,—all that contradicts the Spirit of Jesus. This Person, if we take Him as He is, becomes the living, dynamic definition of right and wrong,—big enough to be merciful, definite enough to be real.

For Jesus' sake,—all the simple little tasks that go to make a busy day,—the humdrum routine of our lives,—take on a glow and glory which would otherwise not be there. The mother's thousand and one minute tasks in the home, the tiring responsibilities of a father at his job, the patience-trying labors of a public-school teacher, the ministries of doctors whose patients forget them before the bills are paid, the volunteer workers in a Church—teachers, singers, the sexton at his chores, the elders and deacons in the detail of their office, the minister himself,—all these and countless others of the workers of the world will find the day's atmosphere clear and fresh and invigorating when they recall that beyond the immediate ends they are doing their work for Jesus' sake. It was He Himself who taught that whether it was giving a cup of cold water or receiving a little child, done in His name it was differently done.

For Jesus' sake our social conscience becomes the sharper. The poor and the oppressed, the captive and the blind, all life's unfortunates become our kin when we are kin to Him; for He it was who came to preach the Gospel to the poor, to bind up the broken-hearted, and to set the captive free. It is no longer "not any of our business" that wealth and poverty, class and mass, oppressor and oppressed, live side by side in this world; for we are caught and compelled by the

remembrance of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. When we enlist for Jesus' sake, the cause of justice and humanity receive the re-enforcements of infinity. We go the limit then, for He went the limit for us!

For Jesus' sake life's burdens come to be more easily borne: the prolonged afflictions which be-curtain invalid lives, the offences real or imagined which tempt to hot and angry words of resentment, the faithfulness which lasts the years without the recompense of gratitude,—all these and other crosses are borne more lightly by those who bear them in the name of Him who also bore a Cross.

For Jesus' sake the Christian enterprise takes on new power and new direction: we are going out into the world in our mission,—the world next door or the world across the seas,—not simply to amalgamate and synthesize the various cultures, but to offer Jesus to men and women everywhere because He is the best we know and, though light has broken through in many places and we rejoice therein, we believe that in His face has shined the light of the glory of God with such wondrous splendor that all other lights are lost forever.

"What is the final ending?

The issue, can we know?

Will Christ outlive Mohammed?

Will Kali's altars go?

This is our faith tremendous,—

Our wild hope, who shall scorn—

That in the name of Jesus

The world shall be reborn!"

—Vachel Lindsay.

Restore this Jesus to the throne! Revive this earlier consciousness of loyalty to and triumph in this Friend and Lord! Let all the objectives of our preaching and our educational enterprise center in Him, that our first endeavor be to cause people to love Him above all other! See beyond and through the conventional character of Church-membership the glorious adventure of living fellowship with Him! And behold, in the history that is past and the history yet to be,—behold Him standing on the horizon of the world majestic and alone, our Eternal Lord!

"But Thee, but Thee, O sovereign Seer of time,

But Thee, O poet's Poet, Wisdom's Tongue,

But Thee, O man's best Man, O love's best Love,

O perfect Life in perfect labour writ,  
O all men's Comrade, Servant, King, or Priest,—

What if or yet, what mole, what flaw,  
what lapse,

What least defect or shadow of defect,  
What rumor, tattled by an enemy,  
Of inference loose, what lack of grace,  
Even in torture's grasp, or sleep's, or death's,—

Oh, what amiss may I forgive in Thee,  
Jesus, good Paragon, Thou Crystal Christ!"

—Lanier.

## NEWS IN BRIEF

#### THE 188TH ANNUAL MEETING OF THE EASTERN SYNOD

The Eastern Synod of the Reformed Church in the United States will meet in 188th Annual Sessions on Monday, April 16, A. D. 1934, at 7.45 P. M., in the St. John's (Hain's) Reformed Church, Wernersville, Pa., the Rev. Ralph E. Starr, Wernersville, Pa., pastor.

The Synod will meet in General Convention. The attention of charges and

consistories is called to the constitutional provision requiring them to care for the necessary expenses of the pastor and delegate elder. The official delegates are: 1. Every minister enrolled in each of the Classes of the Synod; 2. The elder primarius, or his secundus, who represented the charge at the annual meeting of the Classis. The Constitution of the Reformed Church requires that delegates be punctual in attending the sessions of the Judi-

catories to which they have been elected and that they remain until the close of the sessions.

Announcement concerning hotel accommodations, entertainment and meals will be made by the pastor loci, in a special communication sent to all enrolled ministers and pastors for themselves and their delegate elders.

The roll clerk, the Rev. Homer Skyles May, will be in the vestibule of the



Church 20 minutes before the opening of Synod and each session thereafter. The enrollment blanks for each delegate will be sent out in advance by mail. The Annual Blue Book will be mailed, under special cover, early in April. Representatives of Boards and Institutions will be heard in connection with the presentation of the reports of the several committees dealing with their specific work.

By order of the Eastern Synod:

Frederick A. Rupley, President  
J. Rauch Stein, Stated Clerk

Philadelphia, Pa., March 5, 1934

#### TIME AND PLACE OF THE MEETING OF THE SYNOD OF THE NORTHWEST

A very kind invitation came to the officers of the Synod of the Northwest from our Swiss Reformed Church at New Glarus, Wis., that Synod meet in its midst. The invitation was accepted with thanks. Announcement is hereby made that the annual meeting of the Synod will be held in New Glarus, Wisconsin, beginning on Tuesday, Sept. 4, 1934, at 7.30 P. M. Further announcements will be made at the proper time.

In behalf of the officers of Synod,

E. G. Krampe,  
Stated Clerk.

#### MARCH CLASSICAL MEETINGS ACCORDING TO THE RECORDS OF THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

**MARCH 13—Central Hungarian Magyar,** Springdale, Pa., Rev. Louis H. Novak, 179 44th Street, Pittsburgh, Pa.  
7.30 P. M., Iowa, Lone Tree, Rev. C. D. Loehr, Lone Tree, Ia.

**MARCH 16—Eastern Hungarian, Magyar,** Rev. Ladislaus Hunyady, 101 Anderson Street, Trenton, N. J.

The Passion Week Number will be issued next week and the Easter Number in two weeks.

How many of your members are trying to "win one" for Christ and the Church by Easter?

Have you sent in your reply to the query on the influence of the movies on American children? It should be a helpful symposium.

A Physician who is a member of the Reformed Church is wanted in a good locality, with rare opportunities. For particulars apply or address 399 East Hamilton St., Allentown, Pa.

On Mar. 5, the Reformed Ministerium of Philadelphia held its meeting at the Salvation Army Headquarters, 701 N. Broad St., and were addressed by Brig. James A. Harvey, on the work of the Salvation Army.

Dr. Oden Schaeffer, Allentown, Pa., son of Rev. and Mrs. J. Arthur Schaeffer, Tamaqua, Pa., has become associated with the Winthrop Chemical Company, of New York City. Dr. and Mrs. Schaeffer will reside in New York after Mar. 1.

Dr. Jacob G. Rupp was guest preacher in Salem Church, Catasauqua, Pa., Rev. Willard A. Kratz, pastor, on Feb. 25, when the Foreign Mission Day service was used. Mar. 11 is Re-dedication Anniversary in Salem Church.

Rev. J. B. Bloom, St. Joseph, Mo., has not been able to preach for a few Sundays because of throat trouble, but expects to be in his pulpit in a week or so. Rev. John C. Horning, of St. Joseph, supplied the pulpit on 2 Sundays.

New Church School Hymnals have been in use for the past few Sundays in the Church School of the Church of the Incarnation, Newport, Pa., W. V. Martin, General Superintendent, and Rev. Walter D. Mehring, pastor.

The regular spring meeting of the Woman's Social Union of the Reformed

Churches of Philadelphia and vicinity will be held in Heidelberg Church, Broad and Grange Sts., Philadelphia, on Wednesday, Mar. 14, at 2 P. M. Each member is urged to make every effort to be present, as you will spend a very profitable afternoon.

The Berwick choir, shown on our cover page today, was greatly praised for its fine rendition of "The Messiah" by Handel in its own Church on Christmas Eve before a capacity house, and later repeated this in Zion Church, Orangeville; M. E. Church, Mifflinville; and St. Paul's Evangelical, Berwick.

Rev. Dr. Geo. L. Nuckolls, pastor of the 17th Ave. Church, Denver, Colo., received 18 members on Feb. 18; 4 by letter and 14 by confession. This makes 30 new members for February and over 200 since he began his work in August, 1932. Rev. John C. Horning writes: "Dr. Nuckolls is putting us on the map in Denver."

The Bulletin of the Old First Church, Philadelphia, Pa., Rev. G. H. Gebhardt, pastor, contained the following announcement: "A copy of the 'Reformed Church Messenger' may be had, free of charge, this morning (Feb. 18), from Mr. George W. Hummel. A careful examination of this excellent paper, one of the outstanding religious journals of the country, will make you a subscriber, we are confident."

In a recent winter blizzard the high wind blew in one of the art panels of the windows on the 12th Ave. side of Christ Church, at 15th St., Altoona, Pa., Rev. Charles D. Rockel, pastor. It was estimated that it will cost \$1,000 to replace the unbroken window and about \$500 to repair the other panel. The window was enclosed so that services could be held until replacement.

The Lenten speakers at St. Stephen's Church, York, Pa., Rev. Howard F. Boyer, pastor, so far have been: Feb. 14, Rev. Roy W. Limbert, Dover, Pa.; Feb. 21, Rev. Oliver K. Maurer, Red Lion, Pa.; Feb. 28, Rev. Howard E. Sheely, New Oxford, Pa.; Mar. 7, Rev. C. T. Montouth, Faith Presbyterian Church, York. On Mar. 14, Rev. W. S. Harman, Hanover, Pa., will be the speaker, and on Mar. 21, Rev. Chas. R. Zweizig, Bethany Church, York.

St. Mary's Church, Silver Run, Md., Rev. Felix B. Peck, pastor, recently completed improvements to the extent of about \$750 in the basement of the Church where the kitchen and sanitation was put in fine condition. The S. S. assumed the greater part of the cost. The congregation was host to the annual meeting of Maryland Classis the latter part of January. During the first week in March, gospel services were held each evening with Rev. Ernest W. Brindle, Arendtsville, Pa., doing most of the preaching.

Rev. F. C. Schlater has been acting as the Dean of the Turtle Creek, Pa., Government Emergency School with an enrollment of 700 students within over 70 classes. The School continues to grow in interest and number, and had its origin within the Educational Committee of the Turtle Creek Citizens' Council, of which Mr. Schlater is the chairman. Most of the courses are of a cultural nature. In addition to the regular curriculum there is being included Vocational and Educational Guidance, and also Character and Personality Analysis and reconstruction.

A service of special interest was held Feb. 25 in Salem Church, Weatherly, Pa., Rev. C. T. Moyer, pastor, when the Federation of Men's Bible Classes met as guests

of the Salem Men's Class. Pastor Moyer presided; Mr. E. J. Sykes, Gen. Supt. of the Church School, Mr. Samuel Hamm, teacher of the Men's Class; and Mr. Wm. Hoebner, President of the Federation, took part in the well-attended service. The address was made by Dr. Paul S. Leinbach, editor of the "Messenger." Dr. Leinbach also preached at Rockport in the afternoon.

The "Messenger" Office has just received the 16th annual number of the "Herald" issued by the Bernville, Pa., Charge, Rev. Frank W. Ruth, pastor. This 24-page cover-bound booklet contains the official directory of the Consistories as well as the members; schedules of services for 1934; additions, marriages, baptisms and deaths of 1933, and the financial records. The Bernville Charge consists of St. Thomas Church, Bernville; Zion's, Strausstown; Christ's, Little Tulpehocken; St. Paul's, Tulpehocken, and Frieden's (Supply), Shartlesville, Pa.

During the Lenten Season services in the Sugar Creek Charge, Chicora, Pa., Rev. F. Wm. Schacht, pastor, have been arranged for as follows: At St. Paul's, mid-week Cottage Prayer Meetings on Wednesday evenings; at Trinity, service at the Church every Thursday evening. During Holy Week the guest preachers will be: Monday evening, at St. Paul's, Rev. Nevin E. Smith; Tuesday, at Trinity, Rev. Milton May; Wednesday, at St. Paul's, Rev. Frank Hiaek; Preparatory service on Thursday at Trinity, on Friday at St. Paul's, with the pastor in charge at both services.

At the Franklin and Marshall College Dinner, held at the Hotel Brunswick, Lancaster, on the evening of Mar. 1, Judge B. C. Atlee, '91, presided as toastmaster, and the speakers were Dr. Paul S. Leinbach, '95, Phila.; Dr. H. M. J. Klein, '93, of the College faculty; and President Henry Harbaugh Apple, '89, who will celebrate the 25th anniversary of his presidency of the College next June. Almost 200 alumni were present. The mass singing was in charge of Mr. Shober Barr, of the faculty. The F. and M. Symphony Orchestra, under the direction of Prof. Fred'k Klein, and the Quartet of the College Glee Club provided splendid music. It was pronounced one of the most successful affairs of the kind ever held, and much credit is due to the committee, headed by Dr. Arthur P. Mylin, Supt. of Schools of Lancaster County.

Christ Church, Bath, Pa., Rev. Reginald H. Helffrich, pastor, held a special Foreign Mission Day service on a recent Sunday, when a special tribute of esteem was paid the late Rev. Dr. A. R. Bartholomew, General Secretary of the Board of Foreign Missions for 34 years. The following program was rendered: "The Life Record of Dr. Bartholomew," Mrs. F. J. Frantz; "Tribute of Rev. Dr. Schaeffer, Life-Long Co-worker," by Melvin Houser; "The estimate of the Board of Foreign Missions of His Work," by Mrs. Howard Jones; "Tribute of the Editor of the 'Messenger'," F. J. Frantz, Jr.; "Tribute of Robert E. Speer," by Russell Smith; "Tribute of Rev. Dr. Chamberlain," William Swope. Several of Dr. Bartholomew's favorite hymns were sung. Mr. J. H. Senenbach had charge of the service and Mrs. Wm. U. Helffrich gave the closing address. Offering, \$25.

At the Memorial Service in honor of Rev. Allen R. Bartholomew, D.D., held in Miller Hall of the Schaff Building, on Mar. 6, Dr. A. V. Casselman, Secretary of the Board of Foreign Missions, presided, addresses were made by Dr. A. L. Warnshuis, Secretary of the International Missionary Council, on "A Man of World Outlook," and Dr. Fred'k C. Seitz, representing the pastors of our Church, on "A Reformed Churchman." Tributes to Dr. Bartholomew were spoken by Rev. J. Frank Bucher, for the Missionaries; Mrs. L. L. Anewalt, for the Woman's Missionary Society, and Dr. Paul S. Leinbach, of the

#### A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.



"Messenger," for Dr. Bartholomew's fellow-workers. Dr. Chas. E. Creitz, President of the Board, led in prayer, Rev. John H. Poorman, Assistant Secretary, read the Scriptures, and Dr. J. G. Rupp, Treasurer, pronounced the benediction. The hymns used were from "The Missionary Hymnal" compiled by Dr. Bartholomew. It was at once a solemn and inspirational service.

The annual meeting of the Carbon County Youth Conference was held in Zion Church, Leighton, Pa., Rev. Paul Reid Pontius, pastor, Feb. 23-24. The theme was "Missions and the Man of Galilee." Rev. G. H. Bechtold, of the Lutheran Church, delivered the opening address on Friday evening on "Inner Missions," and the play "Color Line," by a group of delegates from First Church, Palmerton, followed. Discussion groups, led by Miss Mary Moore, a member of the Board of Missions of the Presbyterian Church, and Rev. E. H. Bonsall, Jr., of the Pennsylvania State Association, were held Saturday morning. In the afternoon Miss Moore discussed "Rethinking Missions." After the banquet, Rev. Mr. Bonsall installed the officers for the coming year and delivered the closing challenge. Miss Naomi Snyder, Palmerton, is Superintendent of the Youth Conferences of the County. Mr. Gordon Hontz, of Zion Church, had charge of the local arrangements.

The Rev. Harvey T. Goodling was formally installed as pastor of St. Paul Church, Butler, Pa., on Feb. 22. The installation committee, Elder James G. Runkle, of St. Paul, and the Revs. Nevin E. Smith and Frank Hiack, conducted the service. In his charge to the pastor, Rev. Mr. Smith, who graduated from Lancaster Theological Seminary a year before the pastor-elect, emphasized the necessity of ability to smile, to work hard, to sympathize, to give effectual aid in time of need, to keep in mind that all things are to be done for the glory of God, and not for personal reputation. In the charge to the congregation Rev. Mr. Hiack spoke of the relationship to the world-wide program of the Church which the congregation sustains through its pastor, and stressed the need for supporting the pastor by attendance, maintenance of an attitude of "the Church comes first" in each home, and by adequate financial support. Vocal and instrumental music was rendered by the choir. As a token of the congregation's good will a large bouquet of flowers was placed on the altar.

St. Paul's Church, Summit Hill, Pa., Rev. Edgar W. Kohler, pastor, observed the annual Foreign Mission Day service with a special program largely in charge of the young people, with address by the pastor, and special offering for Foreign Missions. On Feb. 15, the Adult Bible Class celebrated its 26th anniversary as an organized Bible Class with a banquet and special program. 1933 was the banner year in attendance with total attendance for year 4,094, which was 294 more than the preceding year. The eloquent and timely address on "Christian Patriotism" was delivered by Hon. John Scott, representative for the 5th term of the 3rd District at Harrisburg. Mid-week Lenten services are being held with fine attendance. The Leadership Training Class is continuing its work with the 5th course on "The Message and Program of the Christian Religion," and uses the textbook "The Christian Message and Program," by Dr. C. B. McAfee. The regular monthly conference of the Church School teachers is studying Dr. Snowden's book on "The Making and Meaning of the New Testament."

Mrs. Gustáv R. Poetter is teaching the newly organized Mothers' Class in the S. S. of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. The class is reaching 40 and still is growing. The annual banquet of the S. S. Association

will be held on St. Patrick's Day. On Feb. 25, the Senior Dept. attended the morning worship in a body, Joshua V. Eshelman and Miss Florence Ziegler in charge. On Mar. 4, the Intermediate Dept. attended the service, led by Ray E. Godshall, Miss Helen I. Marburger and Lee R. Fisher. On Mar. 11 and 18, the Junior Dept., led by Wilbur I. Diefenderfer, and the Primary Dept., led by Mrs. R. C. Wilson, will attend the worship in a body. The 1934 Catechetical Class attends in a body every Sunday morning and Wednesday night during instruction. It is organized into a Go-to-Church-Band, including coupons for each member to be brought to Church and placed on the plates. The Rev. J. Frank Bucher, of China, addressed the S. S. and congregation on Foreign Mission Day, Feb. 11. The Sunshine Division presented the play "East of the Morning Star" in the S. S. Feb. 7 and 8. Each member has received a Lenten Daily Offering Envelope to be returned on Maundy Thursday for congregational and benevolent purposes. The monthly Song Service, led by Estelle K. Krick, on the last Sunday night of the month, has become a successful institution. Rev. Daniel J. Wentzel and Rev. Mr. Poetter exchanged pulpits on Feb. 18. The Memorial Baptist Church made its annual visit to St. Mark's on Feb. 18, Rev. D. R. Kulp preaching the sermon. The Valentine Ziegler Bible Class of young men visited Grace Evangelical Congregational Church recently, Valentine Ziegler delivering the address. The Y. P. S. C. E. and the Hope Lutheran Luther League held a union meeting Feb. 18. Vernon Suebner is the president and C. B. F. Deppen, supt.

#### BALTIMORE-WASHINGTON CLASSIS

We seem to remember reading recently that to record the time and place of meeting of a Classis with the statement that Classis considered the routine business, is not news. This being true (and we do not deny that it is), the fact that Baltimore-Washington Classis met in Immanuel Church, Baltimore, on Feb. 12 and 13, was opened with a sermon by the president, the Rev. Julius F. Grauel, followed by the Communion service, and that the usual committee reports were heard and adopted and the usual business transacted and delicious meals consumed, is not news. But these are facts, and are as true and as important, we dare say, as if they were news.

The recent death of the Rev. Charles A. Bushong, until a few months ago pastor of Trinity Church, Baltimore, was noted and prayer offered, giving thanks unto God for the life and ministry of this good brother. The call of Trinity Church to the Rev. C. Talmage King was confirmed by Classis. Mr. King was received from Maryland Classis and a committee appointed to install him. He will give only part time to Trinity Church until the Church is able to get on its feet financially, continuing his teaching in the meantime.

The report of the Missionary and Stewardship Committee called attention to the fact that Classis made a poor showing in the matter of benevolent giving in support of the apportionment causes and called on pastors and people to rectify this sad condition during 1934. The committee urged the stressing of benevolent giving, especially during the Lenten and Easter seasons.

There is only one vacant pulpit in Classis, viz., First and St. Stephen's Church, Baltimore, and arrangements are in process of completion looking toward filling this pulpit through a co-operative scheme with the Home Mission Board of the Evangelical Synod. There seemed to be no doubt in the mind of Classis that this contemplated arrangement ought to be made.

Looking at the meeting as a whole, and so far as possible from the standpoint of an outsider, one is rather torn between

two conclusions: either the Classis is so sure that we are right up to the corner just around which prosperity is, or, Classis feels that we are still so far from that corner that there is no hope of reaching it during 1934. Either feeling would produce the same attitude—a seeming unconcern. At least the meeting differed from the last two or three in that comparatively little was said about money. The Missionary and Stewardship Committee report calling attention to the small percentage of apportionment paid failed to bring out either a healthy lament or a hearty acceptance of the challenge. The writer believes, however, that the spirit of optimism prevails. Possibly the committee report pictured it correctly when it said that "the time has come to stop making excuses and to set our faces forward and to the future." We believe that the Church will do just that in the confidence that God will be with us and give us the victory.

The Classis will meet for its Fall meeting on Monday, Sept. 24, at 8 P. M., in the United Church of St. Luke and St. John, Baltimore. The opening session will be a service of information and inspiration to be arranged jointly by the committees on Missions and Stewardship and Evangelism.

Melville Hugh Way.

#### A SIGNIFICANT EVENT AT F. & M.

Hungarian Day was celebrated at Franklin and Marshall College on February 27, 1934, celebrating the presentation of the Hungarian Cross of Merit to President Henry Harbaugh Apple, D.D., LL.D. The spacious Hensel Hall was crowded with Alumni, students and friends of Dr. Apple, while the speakers of the day, the members of the faculty and about 100 Hungarian ministers, in their academic robes, occupied the platform.

The music was rendered by the College Symphony Orchestra, and after the academic procession the following program was rendered:

Prayer, by Dr. George W. Richards; Address, by Dr. Charles E. Schaeffer; Hungarian Songs, by Mrs. Francis Ujlaki, of Toledo, Ohio; A Testimonial of the Hungarian Alumni and Students, by Rev. William Toth of South Norwalk, Conn.; Violin Solo, by Byron Fodor, of Akron, O., pianist, Miss Magdalene E. Toth, of Lancaster, Pa.; Address, "The Significance of the Hungarians in America," by Dr. Geza Takaro, of New York City; Presentation of the Hungarian Cross of Merit to President Apple by his Excellency John Pelenyi, Minister Extraordinary and Envoy Plenipotentiary of Hungary, Washington, D. C., who was introduced by Professor Alexander Toth, of Lancaster, Pa.; Songs, by Mrs. Elsa Meiskey, of Lancaster, Pa.; Conferring of the Honorary Degree of Doctor of Divinity upon Rev. Julius Melough, McKeesport, Pa., Rev. Geza Takaro, New York City, N. Y., Rev. Francis Ujlaki, Toledo, Ohio; "The Song of Galley Slaves," by the Hungarian Ministers; Expression of gratitude from the Hungarian Reformed Ministerial Association, by Rev. Barnabas Dienes, of Homestead, Pa.

The occasion was one long to be remembered. The Cross of Merit is one of the highest honors bestowed by the Hungarian nation through its Regent Nicholas Horthy. It is given in recognition of distinguished service rendered. The honor was conferred upon President Apple because of what Franklin and Marshall College is doing for students of Hungarian extraction in America. About twelve years ago the Board of Home Missions of the Reformed Church in the United States entered into an arrangement with our educational institutions at Lancaster to provide a Hungarian Department in charge of a full time Hungarian Professor supported by the Board of Home Missions. Rev. Alex Toth, D.D., pastor of the First Hungarian Reformed Church in Cleveland, Ohio, was called to this position, which he



has filled with marked ability and success. During these years about 100 Hungarian young men have received instruction in these institutions, some of them taking the highest honors. Several of them have entered the ministry and others have gone into other professions. The service thus being rendered has been recognized by the Hungarian Government and the Cross of Merit as a token of this recognition was bestowed upon President Apple whose friendly interest in this work has meant so much for its success.

—Charles E. Schaeffer.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent  
On Sunday, Feb. 25, Rev. Harry S. Kehm, of Zion's Church, Reading, preached to the children. Again it was too cold to use our Church auditorium, but the delegation was enabled to visit the cottages, even though it was snowing.

We are thankful that the snow did not keep our children from school. It did not interfere with their duties either through the shoveling of snow. The coasting track is in good condition and the dam is practically covered with ice to permit ice skating.

The severe cold was felt around Bethany. Water pipes that never caused trouble were frozen. The valves in several steam radiators, on the cold side of several buildings, filled with ice, but only one radiator burst. With all the cold weather our coal bins were filled, and as a result our children have suffered very little from sickness.

Ever since our baby was admitted in December, the doctor was very doubtful whether it would live. It is now showing signs of recovery and we are in hopes that we shall soon be enabled to see it take on new life. About 4½ years ago a similar baby was received. It could not hold its head until about 1½ years old and could not walk until 2½ years. Today that baby is one of the brightest children in our kindergarten. Needless to say, she is badly spoiled, as she has been a pet even though we endeavor to guard against that condition.

THE RECEIPTS OF THE BOARDS

The receipts of the Boards of the General Synod during February were very, very low and are correspondingly discouraging. January of this year was better than the first month of last year and brought hope to the Boards, but it seems

that much of the money was belated remittances for 1933.

The treasurers of General Synod's Boards received during February little more than half as much as in February of last year. We are now in the Lenten Season. Can we compare Christ's sacrifice and ours for the spiritual welfare of our fellowmen?

The receipts for January and February were:

	January	February	Total
Home			
Missions.	\$16,045.62	\$5,967.93	\$22,013.55
Foreign			
Missions.	13,877.07	5,814.01	19,691.08
Ministerial			
Relief ..	4,878.18	1,100.95	5,979.13
Christian			
Education	1,614.51	906.14	2,520.65
	\$36,415.38	\$13,789.03	\$50,204.41

May each of the Boards receive during the month of March a larger amount than during the corresponding month for the last few years.

William E. Lampe, Secretary.

SOCIAL RESPONSIBILITY DEMANDS TOTAL ABSTINENCE

(Continued from Page 2)

According to the best of scientific authority alcohol is a habit-forming, life-destroying narcotic. Small quantities may not show evident ill effects, but continued use always means character degraded, hopes blasted, lives blighted, bodies diseased, souls destroyed. Its use adds nothing to the sum total of human well-being. It provides no needed good. Its way is always strewn with human wreckage. Crime, poverty, sorrow, despair are its boon companions. And yet we have those among us who have the effrontery to try to tell thinking people that they want to promote temperance by making drinking respectable. Yes, they have even asked Christian ministers and prominent Church members to endorse their "high ideals." Make drinking respectable, indeed! Can you make a silk purse out of a sow's ear? Can you make a house pet out of a skunk? No, a sow's ear a sow's ear will remain, and the skunk will still retain all of his odoriferous propensities. And just so the liquor of the state store, or any other kind of a liquor selling set up, is the same sort of stuff that the old saloon dispensed. The place where you buy it, or where you drink it, does not change its character in the least.

It is utterly impossible to make a thing decent and respectable which carries with it such potential powers for the destruction of all that is fine and noble in human personality, as is inherent in the use of liquor. We may try to make it appear smart, glamorous, attractive. We may put it in an environment that has the earmarks of respectability, but we have not, and we cannot change its character one iota. We have only made it more seductive. These folks who would make drinking respectable are either those hoping to make a profit out of the liquor business or else misguided individuals who have fallen for wet propaganda.

And as for temperance, temperance in the use of alcoholic beverages is a fraud. The use of alcoholic beverages is always attended with a potential danger, the danger of forming an appetite that cannot be controlled. No young person drinking his first glass of liquor ever expects to become an inebriate; but none can be sure that he will always be strong enough to control the appetite once it has been formed. The writer knows men who have lost everything that makes life worth living—possessions, honor, home, family, friends—simply because of an uncontrolled or uncontrollable appetite for liquor.

We repeat, temperance in the use of alcoholic beverages is a fraud. Both personal safety and social responsibility demand total abstinence.

Waterstreet, Pa.

THE GOODWIN PLAN CONTRARY TO CHRISTIAN STEWARDSHIP

The Executive Committee of the General Synod of the Reformed Church in the United States regrets the tendency, especially marked in hard times, to secure money for Church purposes by various commercial devices, rather than by direct gifts for the support of the Church and the Kingdom.

We deplore the divisive influence in local communities of schemes which aim to give to one merchant or one brand of merchandise preference over another merchant or another brand of merchandise, entirely apart from their respective merits.

We, therefore, express our unqualified disapproval of the Goodwin Plan or of any similar scheme, because it is to our minds contrary to Christian ideals. The monies thus secured seem to us practically, though perhaps not technically, a rebate to the purchaser.

HOME AND YOUNG FOLKS

HUMOROUS, BUT—

Three little children in a parsonage home were attentive listeners to their mother as she told them what she hoped they might be when they grew up. One was to be an organist, another a singer, and the youngest, about three years old, was to be a preacher. This prophecy struck dismay into his heart. "I don't want to be a preacher," he fairly howled. "I want to go home right after Sunday School."

The above bit of humor shades into seriousness. It suggests the necessity for Church and Church School workers to give far more thoughtful and immediate attention to a situation that is very grave. The attendance upon Church services by the members of the Church School is seriously small, not only by young, but by older members. In some cases practically the entire group except some of the older mem-

bers do not stay to Church services. For this superintendents apologize.

The matter should be faced squarely. Attendance by compulsion is unwise. Encouragement and example by fathers and mothers should be given. The Church services must be made more attractive and interesting to younger people, and better adapted to their needs and thinking.

The junior Church in a number of cases meets the need for the youngest. The unified service in which Church worship, sermon, and school study are combined finds some enthusiastic supporters.

The Church service should receive constant effort to make it not so much a service for adults, but an occasion for worship and instruction for young and old, with shorter sermons, bright hymns and music, and wherever possible, with some features by children or young people.

Christian Advocate (Cincinnati.)

The old maids were sitting in front of a fireplace on Christmas Eve.

First Old Maid: "Would a stocking hold all you want for Christmas?"

Second Old Maid: "No, but a pair of socks would."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CLEANSING THE CONSCIENCE

Text, Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

The writer of this epistle is contrasting here the benefits of the Old Testament



sacrifices and the blessings which come to us from the sacrifice of Jesus Christ for our sakes. He says: "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

I have emphasized the words "how much more" to make them emphatic, and to bring to our attention the superiority of the blessings which Jesus has wrought for us by His sacrifice to the benefits which came to those who were dependent upon the sacrifices of the Jewish dispensation.

The Lenten season, which brings vividly to our minds the sufferings and death of our blessed Savior, may be made the means of great spiritual benefit to those who observe it in the right spirit.

The conscience, one of the most important faculties we possess, needs cleansing and quickening so that it may serve its sacred purpose more faithfully. This season of the Christian year lends itself most admirably to the improvement of the conscience and the beautifying of the Christian character.

Every one has a conscience, and is greatly influenced by it, whether he is able to give a definition of it or not. Children have consciences, as well as adults, and they ought to learn all they can about the conscience as early as possible.

A little girl was asked what conscience was, and she gravely replied: "It's something inside of me that tells me when Johnny does wrong." That kind of conscience is very common but not very useful. Not only children but also grown persons often base their assurance of their own moral standards on their swift perception of other people's wrongdoing. How much better it would have been if the little girl had said, "The conscience is

#### THE PASTOR SAYS:

When Jesus, by overcoming the tempter, was enabled to submit His will completely to the will of His Father, then the fashioning of His Cross began.

—Now and Then

something inside of me that tells me when I do right or wrong."

A man speaking of certain things which other persons sometimes practiced, said, "I cannot do such things; if I do there is some one inside of me who talks to me nights." He had reference to his conscience. An Indian, who was asked to define conscience, gave a most apt and impressive answer: "It is a little three-cornered thing in here. When I do wrong, it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edges all off, and then it will not hurt any more." This is not only a fine description of the workings of a clean and active conscience but also a striking way of telling how a conscience may be deadened.

There are thirty references to the conscience in the New Testament. The kinds of conscience mentioned are good, pure, clean, weak, defiled, and seared. The conscience is the voice of God in the soul of man. It literally means "a knowing together," and probably has reference to a joint knowledge of man with God concerning questions of right and wrong. It is the faculty, power, or inward principle, which warns against and condemns what is wrong and approves and prompts to what is right.

Only when the conscience is clean and pure and good is it a reliable guide. A wise man once said: "Most persons follow their consciences as a man follows a wheelbarrow, pushing it before him the way he

wants it to go." That is why we find some persons who claim to be thoroughly conscientious doing things which are not right according to the law of God and the principles of Christianity.

Conscience has a threefold function: antecedent, that is, before the act; concomitant, that is, during the act; and subsequent, that is, after the act. If the act is good, the conscience encourages and prompts us to do it; gives us joy and satisfaction in its performance; and commends and rewards us for its accomplishment. If the act is bad, it warns and admonishes us not to do it; pricks and pains us during its performance; and rebukes and punishes us afterwards.

Conscience is capable of education and development. Some one has said that it should be educated according to the cubic measure, that is, it ought to be made "high enough to reach the highest ideals of God and man; broad enough to cover his mental, moral and physical powers; and long enough to run throughout eternity." The time to begin to educate the conscience is in childhood. If you will always keep the conscience clean and pure; if you will always be guided by its promptings; if you will always resist temptation and evil, and do what God wants you to do, your conscience will grow stronger and stronger, and after awhile you will not hesitate in your attitude toward right and wrong; you will be strong to do the good and to resist the evil. The highest stage of conscience is that which wills the right and the good, has the power of judging between right and wrong, and takes joyful pleasure in the good.

It is possible for all the stages of conscience to become defiled and must be cleansed from dead works, so that the voice of God may be more and more distinctly heard, and that there may be a stronger impulse to do the Father's will. The dead works from which the blood of Christ cleanses the conscience are those which are done apart from Him Who is the life. They stain the conscience, and the blood of Christ removes the defilement and gives vital force to the conscience so that it may give energetic service to the living God.

The blood of Christ crucified means the life of Christ. When a Christian feels the touch of the risen and glorified Christ he wants to live the best life that he can to be worthy of the great sacrifice which Christ made. If a man's conscience is worth so much that Jesus was willing to die for it; and to shed His blood to cleanse it, then every one ought to hold his conscience more sacred and to shun everything that would defile it. This gives one an incentive to live the best life he can possibly live and to serve God in the most worthy way.

The conscience that is cleansed by the blood of Christ is keen and sharp, sensitive to the slightest disturbance from temptation or sin, responsive to the dictates of the Holy Spirit, in accord with the will and purpose of God, a safe guide to follow, a friend that warns us of dangers and sins, a peace-bringer to the soul that is stayed on God.

Saint Paul speaks about conscience more than any other New Testament writer. When he stood before the Sanhedrin to give an account of himself, he looked steadfastly on the council, and said, "Brethren, I have lived before God in all good conscience until this day." Let us all live in such a way that we may be able to bear a similar testimony when the end of life comes.

The dinner guest's nose was exceptionally large, and father had noticed Willie staring at it. Expecting the boy to make some frank outspoken comment, he gave him a disapproving glance.

"That's all right, Dad," came the reassuring response, "I'm not going to say anything. I'm just looking at it."

—The Penn Weekly

#### THE TREES OF CAMP MENSCH MILL

We see here, beautifully outlined by the snow, row upon row of evergreen trees. A few years ago, there was nothing but weeds and tangled brush on this steep hill which runs down to the southeastern edge of the Camp Mensch Mill site. Seven thousand pines and larches and spruces now begin their lines at the foot of the hill, near the old country road, run up the sides of the hill as far as the eye can see, and continue far beyond to cover a huge uneven field.

There are many other trees on the camp property, the largest number grouped in three open woods, some standing here and there, tall and lonesome against the sky. Oaks, silver birches, black walnuts, lindens, white dogwoods, sugar maples and a multitude of their kin make Mensch Mill

a paradise for the lover of trees. The first evergreen plantings of 1929 are already 7 or 8 feet tall. Later plantings are just high enough to show their tops above the summer riot of grasses and weeds. Almost 50 deciduous trees, gifts of as many individuals, are scattered about the buildings with a natural art that makes them seem native to the place. These are all from 6 to 12 feet high and growing fast.

A comprehensive plan for the reforestation of the whole camp site has been developed by Rev. Daniel J. Wetzel and his camp management committee. Nothing has been done in a hit-or-miss fashion. Every tree is planted according to design. If some of the trees seem carelessly placed, that is only because the planters have decided nature would let them grow that way.



The Trees of Camp Mensch Mill



## Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

The 3.15 Portland express pulled out of North station without the doctor. His absence did not alarm the professor, as he had learned the doctor's return to the cabin was contingent upon the condition of his patients.

The five hours between trains, which were at the professor's disposal, had been very busy ones. He rushed a taxi to the University, as he had most important business with the Dean; business which would be somewhat embarrassing for him but highly entertaining for the Dean. The Dean was out of the city. Then the professor hastened to the President's office. The President was attending a baseball game. Greatly disappointed, he hurried to his apartment,—how gloomy it looked!—secured certain desired articles and then returned to the business section of the city.

As the express was roaring cabinward the professor wondered how it was possible for the doctor to have the train stop at that lonely, mountain flag station. He was to learn later on.

When the conductor gave the engineer the customary signal to stop at the station the professor's heart began to flutter as he gathered his packages and made his way to the car door. As the train slowed down the professor was on the lower step, eagerly looking for Mary Ann. Yes, there she was, gorgeously beautiful, he thought. The professor was off the train before it had come to a full stop.

The professor embraced and kissed Mary Ann, stimuli which produced indescribable reactions.

As they sped toward the cabin Mary Ann related the incidents of the day. As they neared the cabin the professor said, "My dear, may I be permitted now to say something to you which concerns you greatly?"

"Say whatever you want to say and do whatever you want to do."

"Well, stop the car." Mary Ann stopped the car.

"There is one thing you sadly lack, and you should be acquainted with that fact before we go any further."

"My, how generous you are. Lack one thing. Good heavens, I lack in countless things, and I know it very well, but you will become accustomed to my 'lackings.' They say 'love is blind,' but you must have had one eye half open or you would not have seen that I lacked just one thing."

The professor failed to reply. He took a little morocco covered box from his vest pocket, opened it and removed a handsome diamond ring—it set him back one thousand—took Mary Ann's left hand and slipped the ring on her finger, and kissed both together.

Mary Ann looked at the stone appraisingly; turned it so that the sun would shine upon it. It was a little radiant sun in itself.

"Well, I see what I shall have to contend with all my life," was Mary Ann's comment.

"What?" inquired the professor.

"An extravagant husband."

The professor's head was gently drawn down upon her breast. She kissed his temple, but held him firmly. The professor felt hot tears fall upon his cheek. Then Mary Ann released him; took her handkerchief out of her little handbag, dried her eyes, stepped on the gas and sped for home without another word. The tears were her thanks; no words could equal them.

His reactions were beyond all the known laws of psychology. That he lived, for a moment, in a spiritual world of absolute, pure love, he never denied; he never would attempt to question it. To his dying hour it would be the sweetest memory of his life; a hallowed memory. He had seen into the Holy of Holies of Mary Ann's heart. A great light flooded his soul. They would soon be one, with no sham or prudery on the part of Mary Ann, whom he knew loved every inch of his body. Marriage had suddenly lost, for him, some grave misconceptions—it would be not only a physical union but also a spiritual union. Two months before he would have laughed heartily at any man or woman who would have declared marriage a spiritual union. That it was, also, a spiritual union had now become an adamant conviction of his life. The professor was becoming a trifle uncertain as to his being "nothing but" an unconscious machine.

The evening dinner was a happy affair. Mary Ann had gone to great pains in preparing the meal and arranging the table, and was deeply grateful when the professor enthusiastically praised her for the excellent dinner and its charming setting.

After the dinner, all sat in the living-room with the log fire burning cheerfully, but the conversation soon began to lag. Each was occupied with their own thoughts. The mother indicated she would retire early—wise mother. Mary Ann conducted the evening worship. When they knelt to pray the professor knelt reverently, an attitude which so nonplussed the hypocrite imps of his subconscious mind that they were unable to get into action before the service was over.

The professor listened intently to Mary Ann's prayer, and when she included him in her prayer he keenly realized he had become one in the spiritual life of the family. There were no resentful reactions; on the contrary, it was a strange, impressive, mysterious experience.

Scarcely had the mother left the room, when the professor arose, placed his left arm about Mary Ann's waist and led her to the great, comfortable lounge before the fireplace, and drew her down beside him as he sat down, but he did not remove his arm from her waist. He took her hand and looked at the ring, turning it in the light of the flaming logs. They both enjoyed its sparkling brilliancy as they talked of things to come. Mary Ann visioned their future home; how it would be built; how it would be furnished; how it would have a den for the professor; a great fireplace; a sunny nursery, and many other things. Mary Ann, half reclining, laid her head on the professor's breast and conversation ceased. Both were dreaming.

The cabin was silent, save the crackling of the fire within, and the murmur of the cheerful brook and the whispering of the pines without. The professor gently stroked her cheek and hair. As she adored him, so he adored her. Slowly her body began to relax, and her hands fell loosely upon his lap. Mary Ann was asleep. The professor ceased stroking her cheek and hair.

He looked down on her peaceful, happy face almost in awe. A strange, full, pulsing feeling flooded his heart and a great light dawned upon him. "God willing"—and this time he was sincere in his thoughts—"many times will 'she sleep with her head upon my breast.' He carefully drew her body more closely to him. He was living in another world; a sacred world.

He took her hand, lifted it to his lips and kissed fingers and ring. As he did so he experienced a revelation. He had thought it strange that tears should accompany the placing of the engagement ring upon her finger. Now he understood. Mary Ann understood the profound significance of that act. She saw into the future. He, the dullard, saw Mary Ann

and the ring only. Home and children were far from his thoughts. He knew now Mary Ann had been cherishing those thoughts from the time he had asked her to be his wife. The ring made the thoughts a stirring reality.

The realization of his dullness of perception caused him to sit in fierce criticism of himself. He had taught, with dogmatic positiveness, that certain physical stimuli on the part of the female were bound, always, to produce certain physical reactions on the part of the male, and vice versa.

Now he had experienced nothing of the kind. They were absent when he embraced and kissed Mary Ann in the canoe. They were absent when he placed the ring on her finger. They were absent now as she lay sleeping with her head on his breast. There was not the slightest reaction that sought the physical satisfaction he had proclaimed. What he experienced was a great soul satisfaction; a peaceful, quiet, holy joy.

He recalled how many times, in her short bathing suit, she had lain prone on her back on a bed of soft pine needles with her hands clasped behind her head, taking a sun bath.

According to his teaching, the stimulus of her beautiful body in such a position should have caused in him reactions of a bestial type. But it had not. He saw only beauty, purity, wholesomeness. The more he saw of her the more he admired and respected her.

That the whole foundation of certain of his courses in psychology had been ruthlessly destroyed was an unalterable fact. Personal experience had completely refuted much of his sex teaching. This being the case in one of his most important basic teachings, how many more would be proved to be false if they were tested by personal experience?

The doctor was very decidedly convinced of his own spiritual experiences, but he had smiled at them as superstition. Could he deny their reality now? He could not. He had experienced, as a reality, what he formerly had declared an absurdity. His defect was, that he had never risen high enough to have the slightest knowledge of such an experience. Were some of the experiences he was now having spiritual? Whatever they were, mechanistic reactions or spiritual experiences, they were, unquestionably, beginning to change his behavior.

(To Be Continued Next Week)

## Home Education

"The Child's First School is the Family"  
—Froebel

### HELP THE CHILD TO CONQUER FEAR

Lois Snelling

"Oh dear, oh dear," sighed Martha Grant, "he'll drive me crazy! Every night it's like this, except when I let him sit up so late that he falls asleep at his play."

"Afraid of the dark! Why, James, I should think you'd be ashamed of yourself—a great big boy like you."

Ashamed or not, 4-year-old James in the adjoining room only screamed the louder at the thought of going to the dark nursery.

"I have always tried to keep him from being afraid of the dark," Martha said, "but one night the cat got in his room. We didn't know it was there and when it suddenly jumped upon the bed, James, not knowing what it was, almost went into hysterics. He's been afraid ever since."

"Mm-m," murmured her guest, Julia Carr, thoughtfully, "no wonder."

"But he must overcome that fear, so I try to argue him out of it and convince



him that there is nothing to be afraid of."

"Do you go with him?" Julia asked. "And turn on the light if he gets too panicky?"

"Mercy, no! If I once did that he'd be spoiled for ever. No, he must go alone and in the dark."

"Well," Julia said, "I remember once when I was in high school I was 'speaking a piece,' and I forgot it. I became terrified and my terror wasn't eased a bit when somebody out in the audience laughed at me."

"I should say not!" Martha sympathized. "But what has that to do with James?"

Julia went on musingly, "After that I turned positively ill at the very thought of an audience and stoutly refused to appear before the public again. But finally a chum persuaded me to be in an amateur play. The chum and I were twins in the play and went around holding hands all the time. And, do you know, I was the boldest actor on the stage! If my knees began to wobble, one big pressure from that friendly hand steadied them instantly."

"And now you give lectures all over the country," laughed Martha. "Good for the chum!"

Julia smiled. "May I be a friend to poor, frightened James?"

Martha looked dubious, but at last she reluctantly consented.

Julia went into the other room. "Let's play!" she challenged the tearful James.

The boy was only too willing. Anything to postpone the dread ordeal of going into that dark nursery. There was a merry game with much laughter. Fear and darkness were completely forgotten. In the end Julia said, "Now, let's be airplanes and sail up and up."

Up and up the stairs the two planes went, with no dread of a dark room. James' mind was too fully occupied with fun to be fearful. Anyhow, was not this friendly playmate with him? Still chattering gaily, giving him no time to collect his bogey fears, Julia rolled him into bed.

"Good night, little plane," she said, turning towards the door.

James thought that was funny—a little plane going to bed in its hangar—and was chuckling to himself as she went out of the room. She did not go directly downstairs, however, but moved about in the hall a little distance from his door, humming softly to herself. There was no further sound from James.

Of course, all this was only "first aid to the injured," but as such it was decidedly worth while.

"It is difficult to overestimate the value of the kindergarten as the door through which the children of our nation enter the public school systems which are to give them their conception of life in a democracy. The kindergarten most nearly of all the school divisions teaches the child to live."—Clarence H. Thurber, The University of Buffalo, New York.

A trained kindergarten understands children and knows what is best for them. If you need publicity matter on the value of the kindergarten, write to the National Kindergarten Association, 8 West Fortieth Street, New York.

Mother: "Whoever taught you to use that dreadful word?"

Tommy: "Santa Claus, Mama."

Mother: "Santa Claus?"

Tommy: "Yes, Mama, when he fell over a chair in my bedroom on Christmas Eve."

—Reading Railroad Magazine

#### DON'T MIND

"Oh, Mr. Policeman, a man has been following me."

"Are you sure he was following you, madame?"

"Yes, I went back two or three times to see if he was coming."

## Children's Corner

By Alliene De Chant Seltzer

In just 3 more days the 12th annual Stewardship Essay and Poster Contest of our Reformed Church will be closed, and I know no better way for us to keep it in our mind and heart than to learn to sing this song and to pray this prayer—both of which, you remember, were in our leaflet, "Making New Friends the World Around":

Jesus loves the little children,  
All the children of the world;  
Red and yellow, black and white,  
They are precious in His sight,  
Jesus loves the little children of  
the world.

Dear Father:

Will you please help me to be one in the big World-Friendship circle? I have not seen much of the world yet, but there are some children at school from different countries. I like them and I don't think it's fair for our boys and girls to plague them because they look different and speak queerly. Please keep me from doing it.

Dear Father of Heaven and Earth, please take care of all the boys and girls in this wide world, in India, Japan and China and everywhere. It is a grand idea to have one big world-family. For Jesus' sake may we in this little family be good members of your big one. Amen.

#### ALBERT, THE KING

Born of the heights, sun-crowned  
and tall and strong;

Like some young god come into  
these new days

To wear the stainless helmet into  
ways

Made perilous by bloody deeds of  
wrong;

To bear the plaudits of the praising  
throng

As gentle men are wont; gladly  
to raise

His sword against the selfishness  
that slays;

Building on sacrifice a deathless  
song!

How fit to fall among the heights,  
alone,

With only winds to whisper  
earth's goodbye;

With only God to see, from His  
high throne;

And one crag lifting to the silent  
sky,

To mark forever where the grace  
was given

For his last climb to make the gate  
of Heaven.

Leigh Mitchell Hodges,  
in Philadelphia Bulletin

## Puzzle Box

ANSWERS TO — DOUBLE-TIED WORD

CUBE, No. 46

Y I E L D  
I N L A Y  
E L A T E  
L A T E R  
D Y E R S

HIDDEN WORD PUZZLE IN RHYME,

No. 34

My first is in tempest but not in rain,  
My second's in coaches but not in train.  
My third is in engine but not in car,  
My fourth is in limit but not in far.

My fifth is in dinner but not in roast,  
My sixth is in seaside but not in coast.  
My seventh's in season but not in year,  
My eighth is in sorrow but not in tear.  
My ninth is in coffer but not in coin,  
My tenth is in mutton but not in loin.  
My eleventh's in happy but not in good,  
My twelfth is in dinner but not in tear.  
My thirteenth is in cheerful but not in gay,  
My fourteenth is in night-watch but not in day.

\* \* \*

My whole is an important date in the Roman calendar.

See "Julius Caesar," Act 1, Sc. 5.

A. M. S.

#### FAST WORKERS

Head of Business College: "In teaching shorthand and typewriting, we are strong for accuracy."

Inquirer: "How are you on speed?"

Head of Business College: "Well, of last year's class, six married their employers within six months."

—Wall Street Journal

#### BOYS WILL BE BOYS,—AND

During the American Legion Convention an elderly lady, alarmed at the antics of the Legionnaires, rushed up to a policeman, saying: "Can't you stop them, officer?"

"Lady," responded the cop sadly, "there's an old man in Europe who tried to do that, and now he's sawing wood in Holland."—Exchange.

## The Family Altar

By the Rev. Alfred Grether  
Defiance, Ohio

HELP FOR THE WEEK OF MAR. 12-18

Memory Verse: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Matt. 7:7.

Memory Hymn: "Art Thou Weary, Art Thou Languid?" 249 in Hymnal of Reformed Church.

Monday: The Woman of Canaan  
Matthew 15:21-31

The woman whose faith, humility and perseverance shine so brightly in this account ranks high among the celebrated women of the Bible. As a suppliant she is surpassed by no one, not even Jacob, who wrestled till break of day with the angel and prevailed. Though classed among the heathen whom the Jews branded "dogs," she with true inner vision beheld in Christ the liberator and restorer of darkened, demon-possessed souls and trusted Him fully, even when subjected to severest testing, for delivering her daughter. She too wrestled with God and prevailed, the stronger for her persistence.

Prayer: Gracious God and Father, increase our faith. Help us in the midst of life's severe struggles and trials still to trust, "to pray and not faint." May we, by all that we experience, be led to a better knowledge of self and of Thy power to save. Amen.

Tuesday: Four Thousand Fed  
Matthew 15:32-39

Jesus' deep fellow feeling for the hungry multitudes was an exemplification of the love that caused Him to descend to earth for seeking and saving the lost. How tender and meaningful are the words, "I will not send them away," etc. By the same love and sympathy that this miracle reveals was He ever constrained and motivated in ministering to the temporal and spiritual needs of His fellowmen and in working out man's redemption. In a no less compassionate manner His heart



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still goes out to the needy of every description and designs to bring them help and deliverance. As He used His disciples to give bread to the hungry, He would use us, His followers, in His service of love. Are we willing?

Prayer:

"O God of mercy, God of might,  
In love and pity infinite,  
Teach us, as ever in Thy sight,  
To live our life to Thee." Amen.

## Wednesday: Jesus Among Friends

Luke 10:38-42

That Jesus loved the life of the home is revealed by the fact that He did not leave the humble home at Nazareth till He was thirty years old; and again, by the many visits He paid to other homes and the conversations He there engaged in. No family had a stronger attraction for Him than that of Mary, Martha and Lazarus. They were His special friends, and it must have greatly refreshed Him to frequent their dwelling on the east side of the Mount of Olives and enjoy their hospitality. Yet, much as that may have meant to Him, His real aim in going there was not that they should minister unto Him, but that He might minister to them. In all of His approaches to men His motive was, and is, to serve. Hence those who like Mary sit at His feet are still the choosers of "that good part."

Prayer:

"O never let my soul remove  
From this divine retreat!  
Still let me trust Thy power and love  
And dwell beneath Thy feet." Amen.

## Thursday: Jesus Among Foes

Matthew 13:54-58

The fact that men, even the inhabitants of His own village, stood against Christ, did not cause Him to turn against them. He who taught that men should love their enemies never wavered in His love for His bitterest foes; He truly loved His fellow Nazarenes. But one thing their hatred and rejection of Him did effect. Regarding themselves, it made impossible the work of healing and salvation that He came to perform and which He, on a memorable occasion in their synagogue called their attention to by reading Isaiah's prophecy. Through the persistent hardening of their hearts they rang their own death knell. History furnishes no more striking instance of rejecting Him. How disastrous in the end is all opposition to the Son of God!

Prayer: To Thee, dear Lord, who camest to reveal God's love and bring salvation would we yield our hearts anew. Heal those of their blindness who oppose Thee and bring them as supplicants to Thy feet. Amen.

## Friday: Friends of Jesus

John 15:8-16

Jesus called His disciples His friends, assuring them that as a loyal, personal friend of theirs He had made known to them the grand secrets that God had revealed to Him as Son. That is one leading characteristic of true friendship. Close tried friends, because of their mutual love and fidelity, will unburden the deepest secrets of their hearts to each other. How highly privileged were the twelve to be taken by Christ into such fellowship! Yet friendship with Him is not so rare but what all of His followers may live in the enjoyment of it. To all who accept Him and do His bidding He gives the assurance, "Ye are My friends." Life offers no greater boon. The joy and glory of heaven will be the eternal reward of all who are found in that happy relation.

Prayer: Ever present, Almighty Friend! Thy loving kindness and faithfulness to us are unspokeable! How can we requite Thee for all of Thy favors? Instill into our hearts each day a deeper, richer love for Thee. Amen.

## Saturday: Friendship Tested

John 6:60-71

The tests to which the followers of Jesus were here subjected clearly revealed the expectations, desires and purposes of their hearts. The friendship of those who were offended and went away was not based on real love for Him and a proper appreciation of what He as the bread from heaven offered to satisfy the deep intense longings of their souls. What they with depraved hearts craved was material

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blessings and greatness, worldly honor and distinction, victory over the Romans. Failing to receive these things at His hands and perplexed and angered by what He said about giving them His flesh to eat, they by breaking with Him proved that they were unequal to His friendship. How refreshing and praiseworthy, on the other hand, was the unflinching, testproof loyalty of Peter and those who shared His courage and constancy!

#### Prayer:

"O, what, if we are Christ's  
Is earthly shame or loss?  
Bright shall the crown of glory be,  
When we have born the cross." **Amen.**

#### Sunday: The Friendship of Jehovah

Psalm 4:1-8

The artist Angelica covered the walls of His convent with portraits of Christ so that the monks might ever behold their Lord looking upon them and be assured of His benign presence and comradeship. How near indeed, though unseen, is Jehovah to those who put their trust in Him; and how kindly disposed is His heart to all of His children, not excepting those who have erred farthest in sin, if they but repent and seek His favor. "For I know," saith He, "the thoughts that I think toward you, thoughts of peace and

not of evil" (Jer. 29:11). When men fail to find in Him such a one, or like the man of one talent, suppose their Lord to be a hard master, the blame is not His but theirs. He will put peace and gladness in the hearts of all who truly acquaint themselves with Him and conform to His will.

**Prayer:** Gracious God, we thank Thee that on our journey through this changeable world we are assured of Thy friendship and may each moment rest in Thy love, knowing that Thou art infinitely kind and an ever present help to all who put their trust in Thee. "Lift Thou up the light of Thy countenance upon us." **Amen.**



Helen Ammerman Brown, Editor  
Selinsgrove, Pa.

This is the Lenten Season of Meditation and Sacrifice. In our attempt to experience more of Christ's love and suffering for us, let us be mindful to recognize and conquer the "little evil foxes" that try to crowd into our busy lives.

**An Announcement.** Lehigh Classis will hold its W. M. S. spring meeting in Zion's Church, Allentown, Pa., on Tuesday, April 10. The G. M. G. banquet will be held that evening at 6 o'clock.

"Deepening the Spiritual Life" was the program theme of a meeting in St. John's Church, Allentown, sponsored by the W. M. S. of the congregation. The Scripture lesson (Matt. 7 and I Cor. 3:6) was read by the president, Mrs. Anewalt. The principal program feature was an illustrated lecture by Dr. W. F. Curtis on "What God Hath Wrought in Our Midst." Dr. Curtis emphasized God's loving kindness and tender care to plant and animal life through the agencies of seed, soil, sunshine and shower, and used as illustrations, slides depicting the marvelous changes made on the Cedar Crest College Campus in the last 15 years. In the artistic pictures splendid use was made of light and shadow effects. The pastor, Rev. A. O. Reiter, D. D., closed the session with prayer and the benediction.

**A Study in World Friendship** is launched by the 6 Churches in Selinsgrove, Pa., and will continue for 6 consecutive weeks. The pamphlet in our W. M. S. Packet has been of much assistance in promoting this project. The text is, "Eastern Women Today and Tomorrow." During the social period several ladies will be costumed to represent the Hindu, Japanese and Chinese women. They will meet groups in different parts of the auditorium and make remarks on questions presented to them.

#### FIFTY-FIRST ANNUAL SESSION OF JUNIATA CLASSIS

The 51st annual session of the Juniata Classis opened Feb. 19 in Trinity Church, Altoona, Pa. The host pastor was Rev. James M. Runkle, D. D. The opening session was preceded by a Lenten spiritual retreat arranged by the committee on religious services, consisting of Revs. J. M. Runkle, F. D. Eyster and Victor Steinberg. The retreat opened at 10.30 o'clock with the devotional services in charge of Rev. J. Earl Dobbs of Bedford and Rev. W. H. Miller, of Pavia. The feature of the morning session was the sermon by Rev. O. H. Sensenig, who stressed evangelism, using as his text Acts 16:30, the words of the Philippian Jailor, "What must I do to be saved?"

A quiet hour was held from 2 to 3 o'clock in charge of Rev. F. D. Eyster. This helpful devotional hour was a period of personal penitence and consecration. This was followed by the service preparatory to the Holy Communion, in charge of Revs. Dr. J. Albert Eyer and J. R. Stoudt. The sermon was preached by Rev. George E. Dillinger of Loysburg on the theme, "Fellowship with Jesus."

At 4 P. M. the Holy Communion was observed, with Revs. C. D. Roedel, O. H. Sensenig and J. G. Grimmer assisting Dr. Runkle. Rev. R. J. Harrity presided at the organ during the morning and afternoon services.

The first official session of Classis convened at 7.30 o'clock with the devotional service in charge of Drs. Runkle and J. A. Eyer and Rev. N. S. Greenawalt. The sermon was preached by the retiring president, Rev. J. E. Sheetz. Classis elected Rev. W. H. Miller, of Pavia, as President for the ensuing year; Vice-President, Elder Henry C. Heckerman, of Bedford; Stated Clerk, Rev. O. H. Sensenig; Corresponding Secretary, Rev. George E. Dillinger.

The morning was devoted to hearing reports of the officers of classis and of the several committees which were ap-

pointed at this session as well as the reports of the standing committees.

The Missionary-Stewardship Committee urged the pastors and elders to make a special effort to pay the Benevolence in full for the coming year. The term "Apportionment" was deemed misleading and it was suggested that it be dropped. Contingent, it was held, is not benevolence and should be paid out of the current expenses of the Churches. This committee also suggested that a uniform system for the treasurers should be adopted. Classis was favorable to this and the committee was given encouragement to work out a suitable plan. It was recommended that Classis have a simultaneous Every Member Canvass. The Missionary-Stewardship Committee asked that the congregations would not specify the use of funds which are sent to the Benevolent Treasurer.

Classis appreciated very much the hospitality of Dr. and Mrs. Runkle, and the meals prepared by the ladies of the Church. The invitation of Rev. J. W. Bechtel of Inler, was accepted as the place of the Fall Meeting, and that of Rev. R. J. Harrity of Altoona for the Spring Meeting, 1935.

Press Committee.



General Johnson Feb. 20 by radio invited the American public to go to Washington Feb. 27, or to write to the NRA every possible criticism of the codes, their administration and content, and promised to "eagerly study" the public reaction.

In 3½ years of the depression Germany has been able to reduce her foreign debt roughly 46%. The United States remains Germany's principal creditor, with Great Britain, Holland, Switzerland and France following in the order named, in both short and long term credits extended to this country.

James Butler, founder of the first American chain of grocery stores, died at his home in New York City, Feb. 20, at the age of 79.

By the margin of a single vote the Senate Feb. 21 over-rode the wishes of President Roosevelt, voting 41 to 40, to amend the Independent Offices Appropriation Bill to restore the entire 15 per cent government pay cut by July 1. Five per cent would be given as of Feb. 1, and the remaining 10 per cent on the later date.

Every court in Europe and almost every country in the world was represented at the funeral of Albert, King of the Belgians. King Boris of Bulgaria and President Albert Lebrun of France represented their countries.

Public debt receipts of \$826,493,950 brought the Treasury's daily balance on Feb. 19 to \$5,004,170,653, an all-time record. The government is building up an enormous cash balance to meet the recovery program's requirements.

Representative Joseph L. Hooper, 57, of Battle Creek, representing the 3rd Michigan Congressional District, died suddenly in his office in Washington, Feb. 22.

The Senate and the House each marked the anniversary of Washington's birth in their customary way with the reading of Washington's Farewell Address. President and Mrs. Roosevelt motored to Mount Vernon where the President placed a wreath at the tomb of Washington.

By a vote of 296 to 53, the House approved and sent to the Senate Feb. 22 the McReynolds bill authorizing the President to meet losses sustained by foreign service employees by reason of appreciated currencies in relation to the exchange value of the American dollar.

Snow fell in North Africa 1½ feet deep on level land and deeply banked on broken land. This was the first time in the recollection of the oldest inhabitant and caused the most reverential reactions by the natives, many of whom prostrated themselves in the fleecy drifts in subjection to Allah's will.

The Senate Feb. 22 by 60 to 14 defeated the move to restore full pay and allowances to all veterans.

One army flier was killed and 2 others were rescued from the sea while on their way to Langley Field, Va., Feb. 23. This accident brought the army's death toll to 5, with 3 men injured and 6 planes wrecked in the mail service.

France Feb. 23 announced plans for a vast 3-year aviation program, to cost ap-



proximately \$65,000,000 a year. The program will be financed through a loan.

Sir Edward Elgar, 77, British composer, died at his home in Worcester, England, Feb. 23. He wrote marches for the coronation of Edward VII and George V.

Charles Burleigh Galbreath, 76, Ohio State Librarian for 20 years and since 1920 had been secretary of the Ohio State Archaeological and Historical Society and editor of its publications, died at Columbus, Feb. 23.

President Roosevelt Feb. 23 signed the \$40,000,000 bill for crop-production loans during the current year as "the last of its kind". He explained that such loans by the Federal Government had shown "a large loss", and that the system would be "tapered off".

A bus carrying 35 Mormon Church-workers, overturned near Aguila, Ariz., Feb. 24, killing 6 persons and injuring 27.

Thousands of school executives from all parts of the country gathered Feb. 24 at Cleveland for their annual convention.

Henry Pu Yi, former "Boy Emperor of China", was enthroned on March 1, as Emperor of Manchukuo. Former Manchu ceremonies were revived for his enthronement.

John D. Rockefeller, Jr., who gave \$12,000,000 to rebuild the town of Williamsburg, Va., was the guest of honor at the dedication Feb. 24. In the presence of the Senate and House of the Commonwealth, in joint session, Mr. Rockefeller, with the Governor of Virginia, officially opened the restored building, which was the Capitol of Virginia in the 18th century.

Great Britain has only 333 millionaires, death and taxation having reduced their ranks by 127 in a year. 50,000 pounds is regarded as a millionaire's income and never since statistics have been kept has the number fallen so low.

The House passed Feb. 24 by a vote of 248 to 81 the Brunner bill, provided for emergency use of the Army Air Corps to carry the mails for one year.

The United Air liner, missing for several days, was found crashed near summit of mountain 18 miles from Salt Lake City, Feb. 25. All 8 occupants were dead.

Tornadoes cut an erratic path of destruction across Alabama, Mississippi, and Georgia, Feb. 25, leaving in their wake more than a score of dead and dozens of injured.

John J. McGraw, called baseball's greatest figure, died in New Rochelle, N. Y., Feb. 25, aged 60.

Nine Dartmouth students were found dead in their beds in the Theta Chi Fraternity House Feb. 25. They had been killed during the night by carbon monoxide poisoning resulting from an improperly banked furnace.

Five persons were reported killed Feb. 26 in the wreck of a Pennsylvania train at Pittsburgh and scores injured.

Creation of a Federal communications commission to control transmission by telephone, telegraph, wireless and cable was urged upon Congress Feb. 26 by President Roosevelt in a special message which followed the recent recommendations of his special interdepartmental committee.

The January income of 28 railroads is up 212.5% from the year before.

More than 4 million Germans—one citizen out of every 15—stand pledged Feb. 25 to "unquestioning obedience" to Chancellor Hitler. On the 14th anniversary of the founding of the Nazi Party, 1,017,000 functionaries took the oath to which more than 3,000,000 Storm Troopers and steel helmeted veterans already had subscribed.

Governor Gifford Pinchot of Pennsylvania Feb. 25 announced his candidacy for the U. S. Senate on a Republican "Support Roosevelt" platform, opposing Senator David A. Reed.

President Roosevelt wrote to Speaker Rainey Feb. 26 that he would not approve the Patman \$2,400,000,000 bonus bill and declared that if the measure was passed by Congress he would return it with his veto.

Under the presidency of Duke Max of Hohenberg, son of the former heir to the Austro-Hungarian monarchy, Franz Ferdinand, who was assassinated at Sarajevo in 1914, a monarchist demonstration of 4000 persons was held Feb. 26 in Vienna.

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spheres. But the supreme question is whether He dwells in our homes. There is hope of a better and brighter day, of a nobler race of men and women so long as the Master is not crowded out of the nurseries and the mother-heart. If He is enthroned there, He will make His way into the rest of the house. And He will come to rule in the spheres of life that lie beyond the threshold of the home.

Nor should the mothers alone bear the burden and responsibility of training their children in the Christian way of life. Too often faithful mothers are hampered, and even checkmated, in their efforts by the indifference of fathers. In our day especially, it is utterly impossible to mould the character of children after the pattern of the Master, unless a mother's prayers and pleadings are seconded and supported by the father's example. The blighting sorrow of a home, mourning a prodigal son or a wayward daughter, is often the natural and inevitable harvest reaped from the parents' sowing.

II. **The Mother.** Jesus came to this alien country, in part at least, to seek the peace and rest which His native land denied Him. But "He could not be hid" (Mark 7:24). Least of all from the anxious heart of a mother, seeking aid for her tormented child.

How marvelous is the enabling power of maternal love. It made this humble Canaanitish woman surmount every barrier of race, religion, and sex, in order to find help for her suffering child. It makes her passionate plea a model of parental prayer.

We do not know how she came to know about Jesus. But His fame as a helper and healer of men had spread even into this remote region. The common people everywhere had heard about Him. And, somehow, this pagan woman had found the clue which brought her to the Lord with the touching cry, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon." Her fragmentary knowledge of the Lord sufficed to inspire her burdened heart with

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday in Lent

March 18, 1934

Jesus Responds to Faith

Matthew 15:21-31

**Golden Text:** Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matthew 7:7.

**Lesson Outline:** 1. The Child. 2. The Mother. 3. The Disciples. 4. The Master.

The scene of our lesson is laid in the heathen territory of Tyre and Sidon. Jesus had gone into this alien land, beyond the pale of Jewish jurisdiction, in order to escape the increasing malice and machinations of the rulers of His people, whose spies were watching His conduct and teaching. In the verses preceding our lesson we have the record of a typical encounter between Jesus and His Pharisean enemies (vs. 1-20). The episode is a vivid illustration of the radical difference between the spiritual religion of the Master and the dead formalism of the Pharisees. It helps us to understand the irreconcilable contradiction between Jesus and His critics, and their bitter opposition to His ministry.

I. **The Child.** Somewhere in this alien idolatrous land there was a home darkened by a cloud of affliction. It har-

bored a sick child, whose grievous ailment was popularly attributed to demoniacal possession.

This nameless little sufferer may direct our thoughts to the multitude of children in our homes. Who are they, and what is their greatest need?

In the days of the Puritans it was commonly believed that all of these little ones were deeply involved in the sin and guilt of Adam, in spite of the teaching of our Lord, who said, "of such is the kingdom of heaven." They were born under the wrath of God, it was said; forever lost, unless they were converted.

We may well rejoice that we are no longer asked to accept such teaching as a Christian doctrine. It was a dogma made by men, not a divine truth proclaimed by Christ. Our little children are not "demonized". They are the unformed children of God not the malformed progeny and property of Satan. They belong to Jesus Christ. And their great need is, not the exorcism of evil spirits, but the inspiration and guidance of the Holy Spirit. They need parents who will take God into partnership with them in their sacred task of training and moulding little children. They need the nurture and care of Christian Churches and schools.

There is much discussion about the presence or absence of Christ in our social order, in the economic and political



faith in His mercy and in His might. With an importunate entreaty, she turned to Him for sympathy and help.

Without a similar faith in a merciful and mighty God, the mothers of our race might well despair of their work. They need to believe, earnestly and intelligently, what this pagan mother saw dimly, perchance, but with a heart that was humble and sincere. For their daily strengthening they need to believe that divine love and power are theirs, for the asking, in all their drudgery and toil and responsibility.

Men may regard the domestic burdens and problems of wives and mothers as light and trivial, compared with the difficulties of working and striving in the arenas of business and industry. But God's estimate, we may believe, is more just. To Him the menial services of a mother are more significant than the vast financial operations of magnates, for they deal with children. "Their angels," said Jesus in beautifully symbolic language, "see at all times the face of their Father who is in heaven." Their business, it would seem, is more important to God, than all the affairs of men.

Surely, if there is any sphere of human endeavor which God watches with profound interest, it is the home, where living souls are being moulded by ceaseless toil and with endless love. That mother is foolish, and must needs fail, who does not repose trustfully on the help and strength of God. As well might an ignorant and impotent child attempt to guide a vessel across the ocean to its far port, as a mother try to fit her child for the difficult and dangerous voyage of life, without Christ as pilot, without the chart and compass of the Bible, and without a tranquil vision of the goal of eternal life.

The method of this mother's entreaty is most instructive. She belonged to a pagan people that was least likely to furnish a shining example of faith. But this obscure woman manifested an unselfishness, a humility, and a persistent sincerity of faith, that may well inspire our emulation.

She approached Jesus with the determination born of a great love and buttressed by the great need of help for her afflicted daughter. At first, the Lord made no reply at all to her pathetic plea. And when she persisted in her entreaties, the disciples begged Jesus to send this unfortunate mother away. But, undaunted by the Master's silence and the disciples' rebuff, she fell prostrate at the feet of Jesus, saying, "Lord, help me."

And then her faith was tested to the very breaking-point. For, apparently, the Lord denied even this pitiful petition. He replied, "It is not meet to take the children's bread and cast it to the dogs." Then, quick as a flash, came her apt answer, that was far more than a clever woman's wit. With the deep wisdom of a mother's invincible love she turned the harsh words of Jesus into an irresistible appeal. "Yea Lord," she said, "for even the dogs eat of the crumbs that fall from their master's table." That kind of prevailing prayer will always get more than crumbs from a bountiful Father. It always obtains a child's full portion.

**III. The Disciples.** "His disciples came and besought him, saying, Send her away; for she crieth after us." It may have been a sympathetic request to grant the prayer of the persistent woman. But more likely it was the petulant demand of blundering men to stop her annoying outcries. We know that the Twelve shared the narrow Jewish prejudice against foreigners, and the Master's silence may have misled them. So they wanted Him to silence this woman effectively. "Send her away," these future missionaries urged the Lord, for they had not yet learned that all men, even a Canaanitish woman, are ever welcome guests at the feast of God's love. They stood between the Master and the seeking woman, barring the way.

There still are such "middle-men" who turn seekers away from Jesus. Their influence is most pernicious when they pro-

fess to be disciples of Jesus. How many children, whom anxious mothers are leading to Christ, are offended by the inconsistent lives of avowed members of the Church!

There are many agencies and influences that interpose obstacles between our children and Christ. Our boys and girls are still grievously vexed with many demons. Vile magazines, debauching movies, foul shows, and much else of a similar nature, taxes the vigilance of parents and tests their wisdom to the utmost. Such dangers constitute an urgent reason to emulate the example of the Canaanitish mother, who persisted in her efforts, despite interfering middlemen, until she had established a living bond between Christ and her tormented child.

**IV. The Master.** Much has been written about the unparalleled hesitancy on the part of Jesus to grant the request of a humble and earnest suppliant. Elsewhere the Master was more ready and eager to extend help, than men were to ask or to receive it. Only in this instance the Helper and Healer delayed, until, finally, the mother's humble and persistent faith had overcome every obstacle.

Whatever may be the explanation of Jesus's apparent reluctance, we may be certain that it betokened no lack of sympathy. The keen eye of this loving mother looked deep into the Master's heart, and saw more in it than did His dull disciples. Her ear heard more than the harsh words that fell from His lips. Perhaps Jesus delayed His final answer in order to teach His followers a lesson they greatly needed to learn. Doubtless they watched and listened eagerly to the strange colloquy, bored and annoyed by the woman's importunity. What claim had this pagan woman upon their Messiah? What right to annoy Him with her petty affairs?

But, even as they listened, they learned that the love of Jesus went far beyond the narrow pale of Jewish prejudice. And the pagan suppliant, who came to the Master with a faith based on hearsay, left Him tested, tried, and triumphant in her personal experience with the divine Helper and Friend.

Rightly interpreted, her strange experience holds the key to many a strange Providence, so-called, God never refuses His love and mercy to a faith that will not let Him go. He answers every prayer that is sincere. Not, indeed, every petition, but every prayer. And if His answer seems to be delayed, it is because we are not prepared to hear Him, or unable to understand Him.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 18—What Has Jesus Done for Us?  
John 3:16; I Pet. 3:18

One does not need to read very far into the New Testament until one becomes aware that Jesus is constantly doing a lot of things for others. Scarcely ever a man or woman or child comes into His presence but Jesus does something for them. He heals the sick, He cleanses the leper, He opens the eyes of the blind, He unstops the ears of the deaf and loosens the tongue of the dumb. He forgives the sins of men and restores hope and courage in their hearts. He puts fresh joy into their lives, releases their bondage and gives them a new lease on life. He is always doing something for others. He gives them bread to eat, water to drink, and it seems that He simply cannot do enough for other people. He forgets Himself while He is thinking of others. It is interesting to study the "I am comes" of Jesus. He said: "I am come that they might have life and might have it more abundantly." It was this opulence of life which Jesus came to bestow. He lifted men out of their former relationships and gave them a new standing among men. Thus He called fishermen and taxgatherers

and they came to occupy a new position in life. He changed men's lives; they became new creatures. Then He was their great Teacher. He taught them the way of life, He taught them the meaning of life, He showed them the Father, and their whole outlook on life was changed. Then as the story goes on we find that He does more and more for them. He suffers for them and at last dies for them. And He told them that He would never cease praying for them. Those early followers of Jesus were thoroughly caught up by this new and strange thing that had happened to them. Everywhere we read of their experiences; they felt themselves so favored, so enriched, so blest, that they could hardly contain themselves. They simply had to tell others about it. Jesus had transformed their lives.

Now, what Jesus did to those people 19 centuries ago, He is still doing for us. One who had leaned upon His bosom declared when he was an old man: "Unto Him that loved us, and loosed us from our sins by His blood, and made us Kings and priests unto God and His Father." There we have a remarkable summary of what Jesus has done for us. A great English preacher, Arthur J. Gossip, has a remarkable sermon on this text, to which he gives the theme: "What Christ Does for a Soul." He says Jesus did three things: (1) He gave me a new spiritual standing. (2) He brought a strange new opulence into my life. (3) He gave me a new character. The more one thinks of these three things the more suggestive they become and the more significant they are. A new standing, a new wealth and a new character, that is what Jesus does for each one of us if we give Him a chance.

There are some people who will have nothing to do with Jesus because He seems to do nothing for them. They want to use Jesus for what they can get out of Him. They want Him to fulfill their desires, which are mostly selfish. If Jesus would give them money and position and power they would gladly receive Him and follow Him. Once the multitudes followed Him for the loaves and the fishes; they wanted material goods, but when Jesus offered them the Bread of Life, heavenly food, they left Him. Jesus always offers us the best things; and generally they are not things at all; they are spiritual realities. What Jesus does for us lies in the realm of the spiritual, although He also gives us temporal blessings. He may not give us money, but then He gives us "the true riches". He may not remove our burdens, but He may give us strength to bear the same. He may not give us a house in which to live, but He has gone to prepare a place for us and will take us to Himself. Jesus always does the better thing for us, even though we do not always understand His dealings.

The topic seems to imply that Jesus does something for our salvation. Now, precisely, what does He do for us? We call Him Savior, Redeemer. We used to sing: "Jesus paid it all." We point to Calvary and behold the Savior on the Cross and we exclaim, "He died for us." We see His bitter agony in the garden, His sufferings in the hour of death, and we say "All that He did for us!" But just how does all that affect my salvation? There are of course various theories, each one of which, I suppose, has some grain of truth. Jesus died for us. But that does not mean instead of us. Jesus was not a substitute for us. Nor was His death merely an example for us. We are saved by the life of Jesus, not by His death. But Jesus in giving His life for the world was willing to go the whole length, even unto death. He gave Himself for the world and even though that course led Him to Calvary He did not shrink back. The offer of Jesus was His life of unselfish, sacrificial love. That course involved a cross and He was willing to bear it. Our salvation comes as a gift from God through Jesus, but we must appropriate it by faith. "Whosoever believeth on Him shall not



perish, but have everlasting life." Salvation is a gift, but it must be accepted by faith.

But Jesus does even more than this for us—"Where is He now? Believe it, thou! In heaven interceding." He freely gives us His spirit who leads us into all truth and who is our constant guide and companion. And the gifts and graces of the spirit are many. Jesus therefore not only saves us, but He also enables us to go forth in working out that salvation. He is our constant inspiration, our joy, our peace, our hope, our all in all. In January, 1858, Frances Rider Havergal saw a motto under a picture of Christ in the study of a German minister. The words read: "I did this for thee; what hast thou done for Me?" Whereupon she wrote these lines:

"I gave my life for thee  
My precious blood I shed;  
Thou most might'st ransom'd be,  
And quicken'd from the dead.  
I gave, I gave it all for thee;  
What hast thou given for Me?"

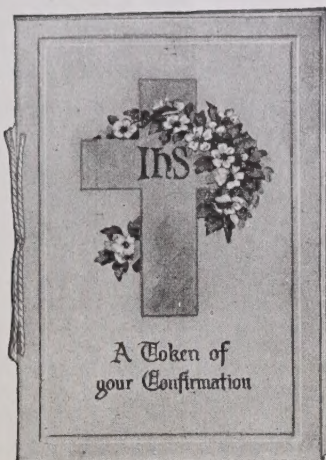
### WYOMING CLASSIS

The 48th annual session of Wyoming Classis was held in St. John's Church, Free-land, Pa., Jan. 28-30, 1934. The session began on Sunday, Jan. 28, at 7:30 P. M., when the retiring president preached on the text, Rom. 1:16, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth." The Preparatory service was conducted by Revs. E. F. Faust and P. A. De Long. The Communion was observed the following morning at 9:30, and was in charge of Revs. J. Frank Bucher, T. G. Jones and G. W. Kohler. The following officers were elected for the ensuing year: President, Rev. T. G. Jones; vice-president, Elder John Wagner; corresponding secretary, Rev. John R. Gulick; treasurer, Rev. E. F. Faust.

For a number of years the reading of the parochial reports had been omitted, but this year as last year, Classis again observed the time-honored custom of having the reports read by the pastors on the floor of Classis. Now that the fall meeting is relieving the pressure somewhat that formerly rested upon the annual meeting, there is not the same objection against the reading of these reports that there once was. It is rather interesting to listen to how other charges are faring in these days, and speaks well for the loyalty of the people to learn that most congregations are prospering the way they are. The following were elected as delegates to the General Synod of the Evangelical and Reformed Church to be organized in Cleveland, O., in June: Ministers Primarii, Revs. C. W. Heller and E. F. Faust; Secundi, Revs. W. R. Clark and W. C. Beck. Elders primarii: William Koch and Nathan Beishline, secundi: Thomas Taylor and Fred E. Hess.

Classis very reluctantly dissolved the pastoral relation between Rev. H. T. Goodling and the Nanticoke Charge, Bro. Goodling having accepted a call to the Reformed Church in Butler. He was held in high esteem by all the members of Classis and was greatly beloved by the people of the Nanticoke Charge. It is to be hoped that a suitable successor may soon be found to carry on the work. Classis was gratified to have the two congregations that were transferred to it by Heidelberg Classis as constituent parts of its body at this meeting, viz.: Grace, Hazleton, and St. Paul's, West Hazleton. With a combined membership of over a thousand members, together with their able and consecrated pastors, Revs. William Toennes and R. O. Chatlos, they will be quite an addition to the strength and efficiency of Classis. A feature of the meeting was the report of the Committee on Social Service and Rural Work, prepared by a layman, Elder William Koch. It was a well-prepared document, direct and in harmony with the social program of our day. One paragraph

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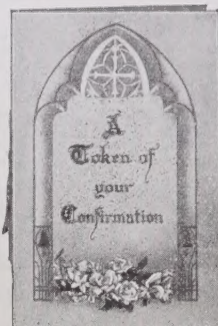
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in it might well be taken to heart by not a few congregations, the paragraph which goes on to say that Christians should stand "for the condemnation of the practice which seems to be prevalent in a number of our congregations in conducting games of chance, wheels of fortune and other questionable methods in securing funds."

By an unanimous vote Classis declared

itself to be favorable to the inclusion of an Inactive Membership Column in the statistical blanks of the Church.

The congregation that acted as host to Classis is engaged at the present time in erecting a beautiful house of worship. It was quite a disappointment to pastor and people that the Church was not completed in time for the annual meeting of Classis.



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Enough accommodations, however, were available to make everybody happy and comfortable, which is saying a great deal when the rather unpleasant fact is stated that the thermometer was ten and twelve degrees below zero.

The fall meeting will be held in Salem Church, Weatherly, Monday, Oct. 15, 1934, at 9 A. M., and the next annual meeting will be held in Christ Memorial Church, West Hazleton, Sunday, March 3, 1935, at 7.30 P. M.

The public meeting on Monday evening was addressed by Rev. A. V. Casselman, D.D., Secretary of the Board of Foreign Missions.

Rev. P. A. De Long,  
Stated Clerk.

### THE GERMAN PHILADELPHIA CLASSIS

Met in annual session at St. Matthew's Church, Philadelphia, Pa. The opening sermon was delivered by the Rev. George C. Meischner, retiring president, on Tuesday evening, Feb. 6. After the worship, election of officers gave the following result: President, Rev. B. S. Stern, D.D.; vice president, Rev. A. W. Klingner; corresponding secretary, Rev. Geo. C. Meischner; Mr. Henry G. Echelmeier was re-elected for the 31st time as treasurer. Our congregations have had a year rich in labors and blessings. Numerical increases were rare, but ministers seek to hold that which they have and to cultivate and deepen spiritual life.

Dr. J. M. G. Darms was reappointed as stated supply of Bethlehem Church, Philadelphia, Rev. Walter Oakford as stated supply of Bethlehem, Glassboro, and Mr. Harry Kehm was continued at St. Paul's, Pottstown. Hill Church was dismissed to join the Lehigh Classis, and Karmel Church, Rev. Wm. G. Weiss, pastor, formerly connected with Heidelberg Classis, was received. Rev. O. M. Pioch was elected as the Classical delegate to the opening session of the new General Synod at Cleveland, Ohio.

After the Classis had voiced due gratitude for the kind hospitality of St. Matthew's Church, its pastor, the Rev. U. O. Silvius, D.D., the choir, and members of the Ladies' Aid Society, Classis adjourned to hold its fall meeting at Bethany Church, Lawndale.

—A. W. K.

### A Letter to the Editor

#### HOW TO SUCCEED IN LIFE

To the Editor—Sir:

When Professor Brander Matthews was asked why so few college men ever became successes in business, he said: "I do not know, unless it is because they are so ignorant." It is said that over 90 per cent of business men ultimately fail. Therefore the question of success, and how to attain it, is of vital importance.

The real difference between the man who succeeds in life, and the man who fails, is not their varying "luck"; it is the difference of their varying sense of proportion and varying amount of self-knowledge. Life consists of so many parts—work, play, art, nature, friends, study, recreation, meditation, exercise. A successful life must leave room for all of these sides. Soul, mind, and body must all have their share of attention and cultivation. Many-sided as it is, life is one great whole, and all its facets are connected and interdependent.

The will to succeed is like a great natural force, torrent, or electric current, which can overcome the most formidable obstacles if it is properly applied. But the man who has the will to succeed must also have one great, single aim, to which he applies all his powers. Whatever his ambition, whether it be in business, politics, art, science, research, he must know

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—Grenville Kleiser

### BOOK REVIEWS

From Sabbath to Sunday, by Paul Cotton, Ph.D. Times Publishing Co., Bethlehem, Pa. \$1.50. 184 pp.

This book combines evident scholarship in its field and a clear, lucid style. It undertakes to trace the historic steps in the transition from the Jewish Sabbath to the Christian observance of Sunday in



its stead. An amazing mass of data bearing on this interesting problem has been gathered and arranged under the main heads: "The Christian Reactions to the Sabbath", "Judaism and the Rise of Sunday" and "The Non-Jewish Influences". One can readily follow the almost imperceptible process of change from continued observance of Sabbath through the dual observance of Sabbath and the first day, commemorating the resurrection of Jesus, the separate observance of the latter and the adoption of the special name, the Lord's Day, to the entire rejection of the Sabbath and the legalization of Sunday.

The whole matter is not as simple as the above would suggest, however, for in the process is involved an interplay of radical and conservative influences, varying greatly in different geographical areas. But the author seems to have found in gospels and the writings of the fathers all the evidences of this gradual transition and presents them in an interesting manner.

An appendix contains pertinent quotations from early Christian literature and a valuable comment on the chronology of the Passover in respect to the last week of Jesus' life, as indicated by the synoptic and fourth gospels. —A. N. S.

## OBITUARY

### THE REV. CHARLES P. KEHL

After an illness of less than a week, Rev. Charles P. Kehl died at his late residence, 352 W. South St., Carlisle, Pa., early on Thursday morning, Feb. 8. He was born July 21, 1868, in East Greenville, Pa., the only child of William H. and Elizabeth Kehl. After graduating from Ursinus College, he was for two years a student at the Divinity School of Yale University. He completed his studies for the ministry in the Ursinus School of Theology, Philadelphia, Pa., from which he graduated in 1893.

On Dec. 6, 1893, he was ordained to the ministry and installed as pastor of the Dushore Charge, Sullivan County, Pa. His next field was at Red Lion, Pa., where he labored for 5 years. After successfully serving the Fort Loudon, Pa., Rimersburg, Pa., Ringtown, Pa., and Keedysville, Md., charges, he was elected pastor of the Carlisle Rural Charge. This field he served for more than 10 years, concluding his active ministry there. During his years of retirement he frequently did supply preaching, and for a long time was the beloved teacher of a large class of men and women in our First Church, Carlisle.

At various times he was President of Carlisle and Zion Classes. He was active in the work of religious education and in civic reform, occupying at different times important offices in organizations fostering this type of work. Above all, he was a pastor, making intimate contacts in his work, which made him highly respected as minister and spiritual advisor.

Rev. Mr. Kehl was twice married. In 1893 he married Ada Elizabeth Schwenk, a college classmate, who passed away in 1901; and in 1903 to Minnie May Bowman, who survives him. Rev. Mr. Kehl is also survived by three children, viz.: Rev. George P. Kehl, pastor of St. Paul's Church, St. Mary's, Ohio; Wm. S., a licensed minister of the Reformed Church, but now a member of the faculty of the High School of Upper Darby, Pa.; and Mrs. Alton A. Wentzel, of Reading, Pa.

Funeral services were held on Monday, Feb. 12, at 2 P. M., in the First Church of Carlisle, with the pastor, Rev. Roy E. Leinbach, in charge. His sermon was based upon Christ's words to Nathaniel: "An Israelite, indeed, in whom is no guile." Rev. I. C. Fisher, D.D., pastor emeritus of St. Mark's Church, Lebanon, Pa., delivered a brief eulogy, the Scriptures were read by Rev. J. W. Meminger, D.D., and the prayer offered by Chas. W.

Levan, D.D. Other ministers present were: R. R. Jones, D. A. Brown, H. S. Shelley, Dr. H. B. Stock, and S. M. Messner.

Final services were held the following day from the Reformed Church of East Greenville, Pa., with the pastor, Calvin M. DeLong, D.D., and Rev. Roy E. Leinbach officiating. Interment was made in the adjoining cemetery. —R. E. L.

### THE REV. DANIEL NEFF HARNISH

Daniel Neff Harnish, son of Abram and Ann Eliza Neff Harnish, was born June 14, 1856, at Water St., Huntingdon Co., Pa., and passed away Feb. 5, 1934, at San Gabriel, California. He was a graduate of Marshall College at Mercersburg, Pa., in 1880. After his graduation from college, he entered the Theological Seminary at Lancaster, Pa., graduating in May, 1883. His surviving classmates are Dr. A. S. Weber, Dr. David B. Schneder of Sendai, Japan, and Dr. C. W. Levan.

Mr. Harnish was ordained and licensed to preach by Mercersburg Classis, meet in Greencastle, Pa., in the spring of 1883. His first charge was at South Bend, Pa., where he served for three years. In 1886 he became pastor of St. Paul's Church at Butler, Pa., where he served faithfully for 28 years. During this pastorate the membership increased from 70 to 435 members, and a new Church and parsonage were built, free of debt. St. Paul's contributed more to benevolence during this time than to their local support, an evidence of the missionary influence characterized by this noble servant of Jesus Christ. To various boards and institutions, a total of more than \$60,000 was given. He served as Stated Clerk of Allegheny Classis for 28 years, and also was a member of the Board of Home Missions.

In January, 1915, Mr. Harnish and family came to California, where they joined the First Presbyterian Church of Alhambra, and he became a member of Los Angeles Presbytery. Here he lived a retired life at "El Aliso," the beautiful country home of Mrs. Harnish's brother, Mr. William Schaff Prugh, lately deceased, on the banks of the Rio Hondo, a tributary of the San Gabriel River. It was here also the late Rev. P. C. Prugh, D.D., enjoyed his last years. For more than two years, Mr. Harnish had been an invalid under the care of his loved ones and trained nurses.

Surviving him are his widow, Mrs. Mary Prugh Harnish; a son, Prugh; a daughter, Charlotte; and two grandsons; two children preceded him in death. Miss Grace Prugh Sands and Miss Giller, together with Mrs. Harnish, will continue to make "El Aliso" their home.

The funeral service was held at Alhambra, California, Feb. 7, at 2 P. M., presided over by Rev. N. K. Tulley, D.D., pastor of Alhambra Presbyterian Church. Rev. E. F. Evemeyer, D.D., of Los Angeles First Reformed Church, read the Scriptures; Rev. S. J. Kennedy, D.D., former pastor of Alhambra Church, offered prayer, and the address was given by the Rev. John A. Leusinger, one of the associate pastors of Immanuel Presbyterian Church of Los Angeles, who years ago was a fellow pastor with Rev. Mr. Harnish in Butler, Pa. The service closed with "Jesus, I Live to Thee," one of the grand old hymns of the Reformed Church. Interment was made in beautiful San Gabriel Cemetery, near the foot of Mt. Wilson. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." —J. A. L.

### MRS. MINNIE FICKES SUNDAY

Mrs. Minnie Fickes Sunday, daughter of the late Benjamin and Jane Ann (Yohn) Fickes, passed away Feb. 9, at her home in Newport, Pa., aged 62 years

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and 24 days, where she lived all of her life. She was a faithful member of the Reformed Church of the Incarnation, and of several of its auxiliary organizations, a loyal worker and a most regular attendant at the services of the sanctuary. The Mid-Week Worship was dear to her. She was an interested reader of the "Reformed Church Messenger."

Mrs. Sunday and Charles W. Sunday, also a faithful member of the Incarnation Church, who survives her, were united in marriage at the parsonage of the Reformed Church by the late Rev. Dr. Wm. R. H. Deatrich, Dec. 18, 1895. A daughter, Anna Ruth, passed away at the age of 1½ years. Another daughter, Mrs. Sarah Heckman, wife of Paul Heckman, Nazareth, survives, as does her granddaughter, Jane Ann Heckman. Mrs. Sunday was loved and held in highest esteem by folks of all ages, the little children being graciously devoted to her. She had looked forward with interest to the coming of Carlisle Classis to her Church in February, and shared in the placing of the bronze tablet in memory of her late pastor, Rev. U. O. H. Kerschner, all of which transpired as her own temporal body was seeking its repose.

The family pastor, the Rev. Walter D. Mehring, offered the parting prayer at the home, and conducted the services in the Church, with interment at the Newport Cemetery, on Tuesday afternoon, Feb. 13. The text was II Cor. 5:1, and the subject, "Blessed Assurance of Immortal Glory."

### MRS. EMMA ZIMMERMAN

The Trinity Church, of Berlin, Pa., recently lost by death a very estimable member in the person of Mrs. Emma, wife of S. P. Zimmerman. She departed this life Jan. 22, 1934, at the ripe age of 82 years, 2 months and 12 days. She was born and spent her entire life in Berlin. She and her husband observed the 62nd anniversary of their marriage Nov. 9, 1933. She came from a Methodist family, but united with the Reformed Church after marriage, during the pastorate of the Rev. Dr. William Rupp. She was rather reserved in manner, but always deeply interested in the welfare of the Church. Through her daughter she was unusually well informed relative to the missionary activities of the Church. A woman of her type is always missed in the community in which she lived.

She is survived by her husband, in his 84th year, two sons, Harry and Platt; and Miss S. Elizabeth Zimmerman, all of Berlin. Her daughter, Miss S. Elizabeth Zimmerman, is widely known in the missionary work of the Church at large, having been an officer for some years of the W. M. S. of General Synod. The funeral service was conducted by her pastor Thursday afternoon, Jan. 25, followed by interment in the Berlin cemetery. —D. S. S.



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